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# METHODIST REVIEW

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{ FIFTH SERIES  
VOL. XLIV. No. 6

Bishop William McKendree

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Divorce and Remarriage

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God and Personal Influence

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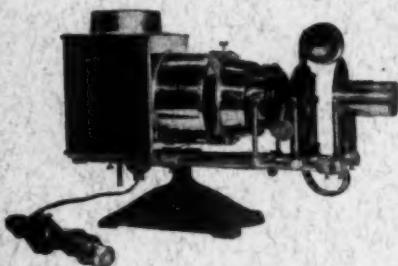
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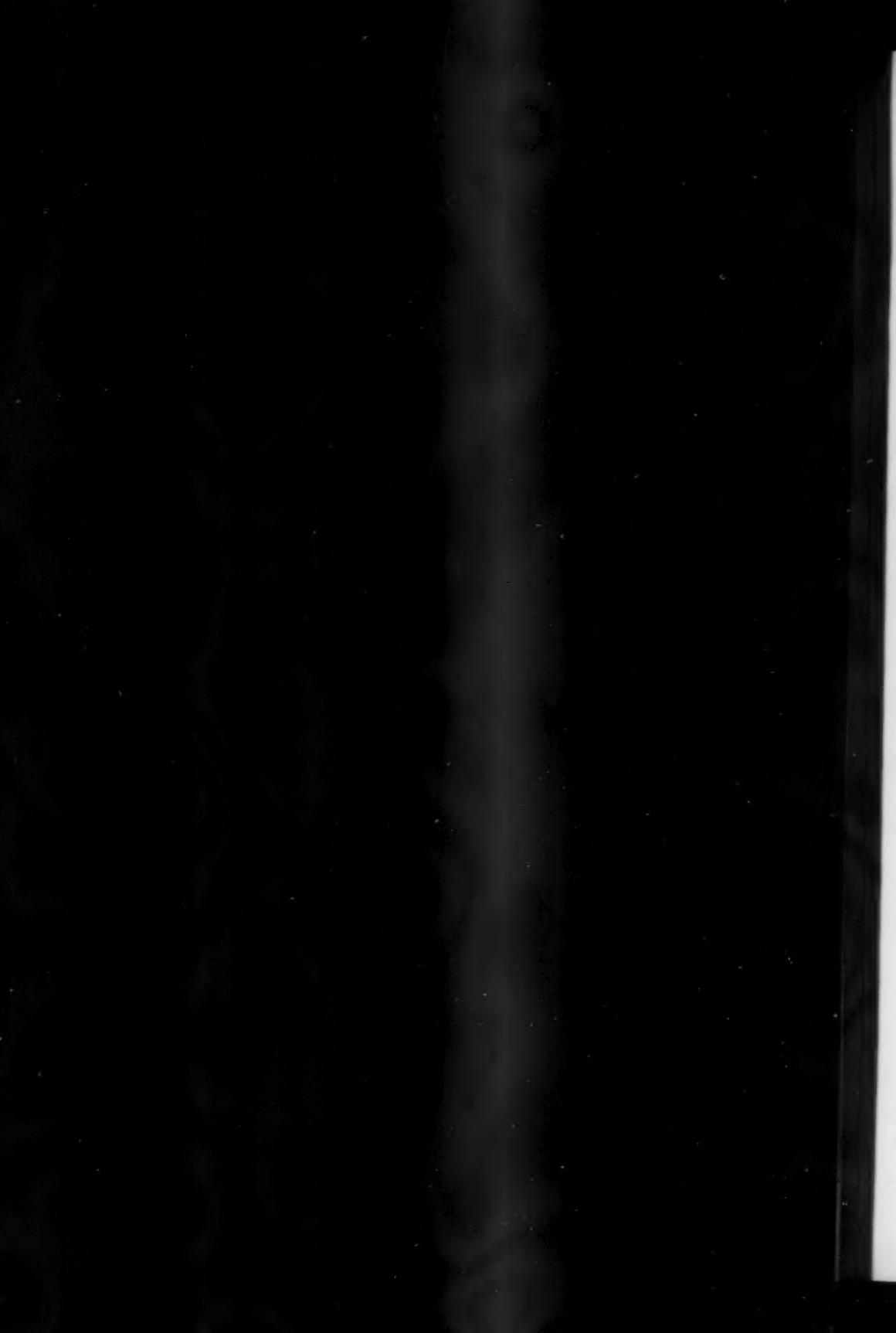


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## WHO'S WHO IN THE REVIEW

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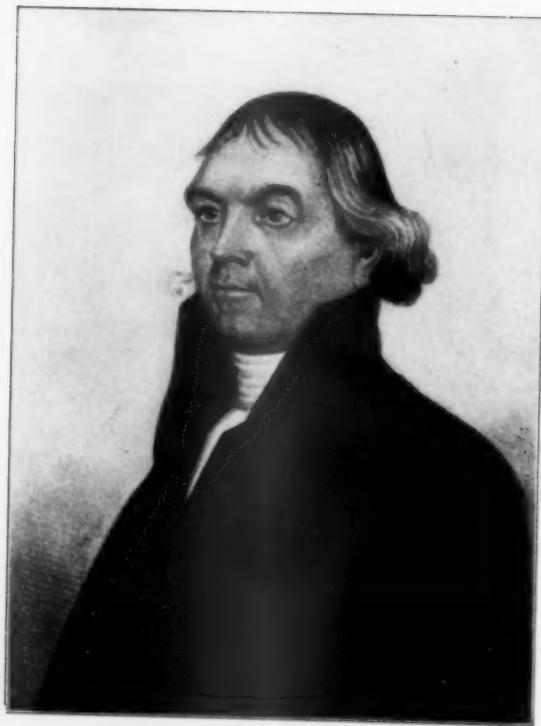
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BISHOP WILLIAM MCKENDREE



# METHODIST REVIEW

NOVEMBER, 1928

WILLIAM McKENDREE

REMBERT G. SMITH

Washington, Ga.

THE revival of religion which began through the labors of the Wesleys and their coworkers a short time before the middle of the eighteenth century very soon rendered a valuable service to the people of America. It seems to have been providentially timed not only to bless the people of England but also the very differently environed population of the new world. Migrations of peoples are always attended with great perils to all of the higher interests. Unless there be some unusual and powerful religious agencies at work serious damage results. While a great many of the early settlers of the American colonies were men of high moral type and of religious earnestness, no exception to this law is to be made of the migration to North America. Though many of these settlers left Europe because of their religious fidelity, they were not by this fact freed from the dangers which grow out of the settlement of a new land. The Methodist revival was greatly needed in England and, according to the testimony of good authorities, saved the English people from imminent perils. It was no less helpful to the settlers of the United States during the early decades of national history. Coming in force to the new land when national life was beginning and when the movements from the seaboard to the middle western territories were taking place, it was influential in the perilous beginnings of democratic institutions and in the more concrete dangers incident to this pioneering period.

The religious establishments which had grown up among the colonies in the seventeenth century and in the first half of the eighteenth were not adequate either in character or force to provide for the imperative needs attendant upon the birth and early nurture of the nation which was born in the revolution against England. The work of Methodism in England was one of revival and its value was manifested in the political and social reforms which followed the vital religious changes. In North America its

great work was in the control and direction of the tendencies, usually lawless, attending the settlement of a new land. Its value was demonstrated in its adaptation to two environments differing so widely as the English and American. John Wesley climbed upon the tombstone of his father when he preached at Epworth; but the land in which Asbury lived and labored was not a land of tombs. The mission of Methodism in it was the righteous direction of the life of a young and powerful nation. That Methodism was able in England to overcome the inertia of formalism and tradition and to inspire with new religious life the masses of the people was an evidence of its powerful character. No less a proof of its value was its prevention among the people of the United States of many evils which threatened, as well as the restriction of the power of many bad forces, the rise of which could not be prevented, and their gradual destruction. The anchors of English destiny were reshaped in the forge and heat of the Methodist revival; the anchors of American destiny were shaped by this Pentecostal fire.

Had it not been the case that the influential element among the American colonists was English it may be doubted whether the Methodist movement would have been as successful in the United States as it was. At the same time Methodism in the United States was very soon differentiated from British Methodism and adapted by the wisdom of its leaders to the needs of the American situation. While John Wesley learned some lessons early in his career and became plastic to providential influences, it was no loss to the American people that, after his unfortunate experiences in Savannah, he left America permanently. His genius was not adapted to the leadership of this great movement in the American environment. The differentiations which Methodism underwent adapting it to the needs of the American people in the beginning of their national life not only indicate a superintending providence but also bear testimony to the wisdom of the early leaders of American Methodism. Francis Asbury deserves no small part of the credit for the inauguration of the Methodist movement in the United States. The exchange of Asbury for Wesley had been unfortunate for the cause in this country. Asbury's was a more elastic personality than that of Wesley and he more clearly understood the American genius and more fully sympathized with it; but the continuance of the leadership of Francis Asbury much longer than it lasted would have been unfortunate for the cause. American Methodism can scarcely entertain extravagant gratitude for the gift of Asbury; but the nice adjustments of providence are very well illustrated by the opportune transfer of leadership from him to another.

The first great American leader of Methodism was William McKendree, a man whose influence in American Methodism has been compared to that of George Washington in the political beginnings of the Republic. His first qualification for the great work which he was to do was his American birth and training. Francis Asbury had shown his wisdom as well as his sense of justice by the sympathy which he showed the American colonists in their resistance to English tyranny, neutralizing in part thereby the unwise and unfortunate meddlings of John Wesley in the time immediately preceding the outbreak of the Revolution; but it was certain that William McKendree, born in Virginia and himself a soldier of the Revolution, had the necessary qualification of sympathy with the American political ideals and efforts which was important as a part of the equipment of a great religious leader in this country. Wesley and Asbury were moved by the foreign missionary impulse in their plans and labors for the people of the colonies. William McKendree was laboring for his own people. His place of Pentecost was not Aldersgate Street Chapel, but it was a plain Virginia meeting house under the earnest preaching of John Easter. There was he moved to enter upon his great career of service for his own people. Whether or not Methodism was to minister greatly to American needs was about to be decided when William McKendree began his ministry. It is easy to believe that under the leadership of a man less wise than he proved to be the movement might have proved a failure. As it was his services were rendered in spite of great difficulties and against powerful opposition.

William McKendree, having been converted under the preaching of John Easter, an earnest and very useful revivalist, joined the Virginia Conference in 1787. It is a remarkable fact that when McKendree went to the Conference which met at Petersburg he had no intention of entering upon the itinerancy and had no license as a local preacher. His brethren who knew his qualifications and who suspected that he had been called to the ministry thrust him out into the work on their own responsibility. When he was read out for Mecklenburg circuit by Bishop Asbury it was very much to his surprise. It cannot be said that this precedent was a wise one but in this particular case one can scarcely doubt that the friends of McKendree were correct in their judgment that he was well qualified for the arduous work upon which he now entered and in which he invested the whole strength of his life. His first work as a Methodist preacher manifested no unusual features. He, however, came under the influence of O'Kelley, his presiding elder, and became convinced temporarily of the injustice of the church government then prevalent. He also for a while

doubted the purity of the motives of Bishop Asbury, his mind having been poisoned by O'Kelley. In 1792 O'Kelley, being defeated in his scheme, withdrew from the ministry, and McKendree himself, in some doubt as to what he should do, was at his own request left without an appointment for about one month. Being then thrown with Bishop Asbury and finding the charges of O'Kelley concerning this good man to be unfounded, he consented to renew his work and was appointed by Bishop Asbury to Norfolk. After this, throughout his whole life McKendree seems to have been thoroughly convinced of the wisdom of the Methodist Church government and became a strong and successful opponent of O'Kelley's views, which by no means disappeared from Methodism with O'Kelley's withdrawal from the Methodist ministry.

In 1800 Bishop Asbury took McKendree to the Western Conference which met at Bethel, Kentucky, in October. At this Conference McKendree was appointed presiding elder of a district embracing the States of Kentucky, Tennessee, Ohio, and parts of Virginia, Illinois, and Mississippi. In order to cover his district he had to travel about fifteen hundred miles. This territory was just being settled with emigrants from the old States and it was the effort of McKendree and the workers under him to let no settler escape from the gospel. During eight years McKendree labored in the Western frontier work. They were years of almost inconceivable hardship and toil but of great usefulness and happiness. It is hardly possible that Asbury could have selected any other man as well adapted for this work as was McKendree. In 1804 the General Conference met at Baltimore. McKendree, however, because of the pressing nature of his engagements, did not attend. This Conference was presided over by Coke, Asbury and Whatcoat, three Englishmen. In 1804, owing to the illness of Bishop Asbury, it was necessary for the Western Conference to elect a president. McKendree was elected and presided with great satisfaction to the Conference. Even so early as this McKendree was a marked man in the judgment of his brethren and the promise of his future leadership was becoming clear. In 1800, when McKendree began his work in the Western Conference, it consisted of one district, one thousand seven hundred and forty-one members, ministered to by eleven preachers. In 1808 there were sixteen thousand eight hundred and eighty-seven members, five districts and sixty-six preachers. It will be remembered that the revival meetings in this section at this time were attended by tendencies toward fanaticism. McKendree was well qualified by the sanity and poise of his judgment to guide the church through these troublesome waters and to him credit must be given for

the deliverance of Western Methodism from the ills experienced by the other denominations which were not so strongly and wisely governed. In 1808 a very important session of the General Conference was held. This Conference completed the work begun in 1784 by placing the Articles of Religion and the rights of preachers and members beyond the control of the General Conference by means of the famous Restrictive Rules which define the powers of the General Conference. All the itinerant preachers of the United States were members of the General Conference of 1808 but after that the General Conference became a delegated body. The necessity for a delegated body was clearly seen by reason of the great number of preachers and the wide territory covered. It was considered unjust that any preacher because he was laboring far from the place of meeting of the General Conference should lose his influence, so it was arranged to secure this to him by giving him a vote for delegates.

This Conference was also notable by reason of the fact that it elected William McKendree Bishop, who thus became the first American Bishop. McKendree had been a Methodist itinerant preacher for twenty-one years. In that time he became widely known throughout the connection and had impressed Bishop Asbury as well as the preachers generally with his devotion to Methodism, the purity of his character, and the wisdom of his judgment. The General Conference of 1808 adjourned well satisfied with the important decisions which it had made and no less with the choice of their general superintendent. The wisdom of their choice was vindicated in the developing career of William McKendree. It is interesting to note the fact that a remarkably effective sermon preached by McKendree during the session of this Conference was largely influential in his choice. His text was Jeremiah 8. 21-22. His sermon was powerful and Bishop Asbury prophesied that its preaching would result in his election to the episcopacy. It is of course quite possible that a man might preach a great sermon at a General Conference who would not be well qualified for the office of Bishop. However, as already suggested the members of the Conference already knew of the qualifications of McKendree for the high office to which he was elected and it would be inaccurate to say that he was elected because of the effectiveness of his sermon. Bishop McKendree immediately entered upon the arduous labors of his office and in the first quadrennium of his service under the tutelage of Asbury gave the church reason for satisfaction because of his choice. The first delegated General Conference met in 1812. For its business McKendree drew up a plan and when it met submitted to it a written episcopal address. Bishop Asbury being surprised at this innovation objected to it during the ses-

sion of the General Conference as he had hitherto been presiding in rather an irregular manner. Replying to this criticism of the new plan, McKendree said, "You are our father and have never had need of this plan. I am only a brother and have need of it." The wisdom of Bishop McKendree is clearly seen in this incident. He very well recognized that while the *spirit of Asbury* was an enviable possession the mantle of *his method* could not very well be worn by him. In no single decision of McKendree did his wisdom come any clearer to light than in this one by which his brothers saw clearly that he claimed for himself no arbitrary powers and that he proposed to be limited by the restrictions of the Constitution. The conduct of McKendree as a Bishop from the very beginning of his career as such and his careful self restrictions prepared him to be a successful defender later on of the constitutional powers of the Bishop at a time when the episcopacy came very near being subverted by its opponents. In the address submitted at this time by Bishop McKendree he called grateful attention to the fact that during the quadrennium preceding there had been an increase of forty thousand members, that there were seven hundred traveling preachers, one hundred and ninety thousand members scattered over seventeen States and Canada.

The conspicuous event in the history of American Methodism during the quadrennium, 1812-1816, was the death of Francis Asbury. It would be hard to overestimate the value of his services to American Methodism, nor is there a record in the annals of the Christian Church of the life of a man of more consuming zeal or greater Christian consecration. Infirm in body during most of his long and laborious life, so great was the power of his spiritual energies that none of his generation excelled him in labors. He passed away on the 31st of March, 1816. Of him Bishop Paine says: "He had spent fifty years in the ministry, ten in Great Britain, forty-five in America—thirty-two of them as an itinerant Bishop; he had traveled in the United States more miles, preached more sermons, endured more hardships and had borne heavier responsibilities than any other minister in America before or since his time; he was a man of astonishing sagacity and his life was without spot, blemish or any such thing." His influence upon William McKendree was great, but, as already seen, the latter was not mere clay in the hands of this great leader, but had convictions of his own, the influence of which was great in the adaptation of Methodism to the needs of the times.

Not since apostolic days at any rate is there to be found in the history of the Christian church such a type of ministerial servant as was produced by the Methodist revival. One ground of objection to the epis-

copacy was the fear that it would be such an institution as it had become in the Anglican and Catholic Churches. But one searches in vain for many points of likeness between Asbury and McKendree and the contemporary Anglican and Roman Catholic episcopoi. In the farewell address which Asbury left to McKendree he commended to him the Wesleyan doctrines, the form of government which had been worked out to meet the exigencies of the situation and announced his conviction on various important subjects. Among the interesting statements of Asbury in this address may be quoted the following sentences: "As to temporal power, what have we to do with that in this country? We are not senators, congressmen, or chaplains; neither do we hold any civil office. We neither have or wish to have anything to do with the government or the States, nor, as I conceive, do the States fear us. Our kingdom is not of this world." The conviction of Asbury thus expressed does not meet with universal agreement among the Methodist leaders of the present, as is clearly shown by recent well-known facts. However, it may still be seriously doubted whether any church in the United States has more power for good in the promoting of needed moral and political reforms by the use either of political threats or promises than by the fearless proclamation to individuals of the law of righteousness. Christianity is a fundamental force in life and not always are such forces most powerful when they work in the sight and hearing of the public. At any rate it cannot be denied that Methodism in its earlier days was largely influential in the promoting of reforms when the principles as announced by Asbury were not questioned as to their wisdom or foundation in spiritual teachings.

The second delegated General Conference met in Baltimore in 1816 and consisted of one hundred and six members elected by the nine Annual Conferences. At this Conference Bishop McKendree preached the funeral sermon of Asbury and his body was interred in this city, chief among the American cities in interest to the student of Methodist church history. Bishop McKendree was himself in feeble health at this time, but presided over the Conference with efficiency. In his episcopal address he urged that steps be taken for the circulation of religious literature. This General Conference elected two new bishops, George and Roberts, and the work of the new quadrennium was entered into under the direction of these three American-born bishops. Had the election of McKendree occurred later than 1808, no American-born Methodist bishop would have had the valuable experience of collaborating with Asbury, of entering into his spirit and of adjusting himself to the needs of the transitional situation. In 1816 there were six hundred and ninety-five preachers and two hundred

and eleven thousand members. To those who suppose that the danger growing out of a lack of sufficient supply of ministers is a new one it may be said that in this quadrennium there was an increase of only seven preachers. At this General Conference a degree of oversight of the education of ministers was given to the bishops in that it was made the duty of the bishops to prescribe a course of reading and study. The annual salary of the traveling preacher was raised by the General Conference to the sum of one hundred dollars a year. The Methodist itinerancy, at this time at any rate, was a military system and one of the evidences that this was the case is the fact of the equal remuneration received by the preachers. This General Conference, as had been the case with the preceding ones, witnessed the agitation of the question of the election of presiding elders, but the Conference voted against the proposed innovation by a vote of sixty to forty-two.

It was in the General Conference of 1820 that the agitation upon this question became critical. That Conference passed a law requiring that the Bishop should nominate three times as many men as presiding elders' places to be filled and that the Annual Conference from that number should elect the elders. It also provided that the elders should be the advisory council of the bishop. Among those who favored this change may be mentioned John Emory, who was afterward elected bishop. Among those who opposed it may be mentioned William Capers, also afterward a bishop. Before this resolution had been passed Joshua Soule had been elected bishop. No man, unless McKendree, had been more influential in the formation of the constitution of the church in 1808. Both he and McKendree were convinced that this measure was unconstitutional on the ground that it destroyed the constitutional powers of the bishop. As a result of the situation Bishop-elect Soule refused to be ordained and the protests of Bishop McKendree resulted in the suspension of the resolutions. Bishop McKendree informed the General Conference that he considered himself under no obligation to enforce this law, because he considered it to be unconstitutional. He also declared his purpose of submitting to the Annual Conferences the question of the constitutionality of these resolutions. When he did this seven out of twelve of the Annual Conferences declared the resolutions unconstitutional, five of them refusing to act, thereby practically admitting the legality of the measure. To those who believe that the episcopal church government has been valuable to Methodism the action of Soule and McKendree will seem fortunate and wise. To those who believe that this government had been better modified and made congregational, the agency

of these two men will be judged to have been detrimental. Whatever may be the truth as to the adaptation of Methodist Church government to the conditions of the present, perhaps no fair student of the subject will deny that the views of Soule and McKendree were vindicated in the great success of American Methodism.

The proposition that the form of church government should be assimilated to the form of the civil government is one which is not self-evident. It is no doubt true that the rising democratic spirit in the United States was manifested in the efforts of the powerful minority in the Methodist Church to modify its government along the lines of the greater distribution of power. Any form of civil government, however, tends to develop abuses and the political value of the Methodist governmental system in the United has perhaps been considerable. As it existed up to the middle of the last century it was the military system. The Methodist bishop could very well sympathize with the centurion who said to Christ, "I say to this one go, and he goeth, and to this one come, and he cometh." This ecclesiastical governmental system proved to be an object lesson of no little value to the people of the United States in the early and critical stages of democracy. The chief danger of democracy is that of an irresponsible and unrestrained individualism. The spectacle with which the American people were familiar of an Annual Conference waiting in obedience and law-abiding spirit the orders of the bishop was by no means an edifying one. Respect for authority is with difficulty maintained in such a government as ours, and in no fact is American false modesty more clearly manifested than in the lack of respect which is frequently shown for law and its officers by the American people. William Penn declares that the aid of all government is "to support power in reverence with the people." The nature of Methodist government has had a helpful indirect influence in fostering among the American people a spirit of reverence for constituted authorities. While this government was determined in its nature by the convictions of the early leaders that it was best suited as an instrument for supplying the religious needs of the people, it was, in its operation, contributory to the stability of American political institutions.

However, it was very fortunate for Methodism in this critical period that McKendree mingled tact and wisdom with his strong convictions as to the powers which he held under the constitution. Nothing will more surely or speedily discredit a governmental system than the perversion of it by those elected to administer it. To two men is American Methodism indebted for her system of government, and perhaps the more influen-

tial of these, by reason of priority of his influence, was William McKendree. No man was more strongly convinced than he of the wisdom of Methodist constitutional principles, nor can one be conceived more willing himself to obey the laws of his church than was the first American bishop.

The General Conference of 1824 elected Joshua Soule for the second time bishop, and as it was by this evident that the Constitution of Methodism was not going to be set aside, this strong man accepted ordination. This Conference took no decisive action upon the suspended resolutions, but left them as unfinished business to be considered and acted upon by the next General Conference. (This Conference also provided for the veto power of the bishops.) It is hardly necessary to add that Bishop McKendree was greatly pleased with the decisions of this important Conference. In the next quadrennium Bishop McKendree was engaged, although in feeble health, in the usual round of services. Among his labors may be mentioned the efforts in behalf of the evangelization of the Indians. It is not generally known, perhaps, that Bishop McKendree discovered the germ which afterwards developed in the detective stories of Poe and Doyle, but a fair claim for this distinction can be made out for him, in view of the following story which he was accustomed to tell:

"A party of Indians, on a hunting expedition, had pitched their tents near a white settlement in the backwoods, when one of them found that his tent had been robbed of some meat: he started in pursuit, and presently meeting a white man on horseback, inquired if he had seen an old low white man, with a short gun and a stump tail dog. 'Yes,' said the horseman, 'I met just such a man.' 'He stole my meat,' said the Indian. 'How do you know it was a white man stole it? Might not an Indian have stolen it?' 'No; when Indian walk, he toes turn in; when white man walk, he toes turn out. Man stole my meat—he toes turn out, he white man.' 'How do you know he was an old man that stole your meat? May it not have been a young man?' 'No; he old man. Young man active, step long; old man stiff—he step short. Man got my meat step short—he old man.' 'But why do you think he was a low man?' 'Why? Meat not high—he got block to reach my meat; high man no want block to get my meat—he low man.' 'And why do you know he had a short gun?' "'Cause, while he get my meat, set he gun on ground and set it against tent-pole log, and make mark. I measure it—it short gun.' 'Well, how on earth do you know he had a short tail dog?' 'Well, while man get meat, dog set down out there, look at man and shake he tail in snow; make short mark—he short tail dog.'"

The Bishop had been in feeble health for eight years and had been requested by the General Conference to do only such work as his strength would permit. However, he was in labors abundant, doing far more work than many well men would have done.

"We see a man who has been granted a superannuated relation for the last eight years, and requested to do only such service as his health and convenience

might justify, now over seventy years of age, enfeebled by forty years incessant toil, afflicted with rheumatism, hernia, vertigo, and asthma, and yet making the circuit of the United States annually, not in stage coaches over macadamized roads, nor on railroads, but generally on horseback, slowly traversing Indian territory, climbing mountains, fording and sometimes swimming swollen streams, through muddy roads and swamps, often lying in miserable huts and open, dirty cabins, subsisting, frequently of necessity, on coarse and badly cooked food, going through malarious regions under a burning sun, and then through the rains and sleet and snows of winter, of a temperament peculiarly sensitive, carrying on a correspondence with persons in every part of the country, and above all 'oppressed with the care of all of the churches.' And yet he never willingly ceased his painful travel nor murmured at the hardships and sufferings endured!"

In 1826 Bishop Soule and Bishop McKendree were present at the Virginia Conference. There the first steps were taken resulting in the inauguration of Randolph-Macon College. It would no doubt be startling news to McKendree if, through one of the telepathic communications which W. T. Stead says to be possible between the living and the dead, McKendree should learn today that Methodism was not the originating influence of this institution. Bishop McKendree was warmly interested in all the missionary and educational enterprises of his times. He was the first president of the Bible and Missionary Societies, having been elected to this office in 1819. He constantly contributed to the struggling schools of Methodism and left a considerable sum of money to the institution which afterward was named for him. It was characteristic of a great many pioneer preachers that, while they lacked educational opportunities, they deeply appreciated the value of education, manifesting their faith by their works. The ignorance with which perhaps some might charge them was not at any rate of that dreadful type which depreciates learning. By some means the fathers of our church were so broadened as to realize the value of the expansion and disciplining of every human faculty. In our own country no other class of men had more to do with the stimulating of the educational impulse nor did any contribute more self-sacrificingly in the equipment of the pioneer educational institutions of this country. The construction of college buildings and the establishment of college endowments was not accomplished by these men in the directing of surplus wealth or in a worthy effort to avoid the disgrace of dying rich which has struck with panic some modern philanthropists, but such lovers of humanity were they that with grief of spirit they contemplated the enactment of a tragedy described by Carlyle in his frequently quoted word: "This I call tragedy, that one man should die ignorant who had the capacity for knowledge." To reduce the number of these tragedies as far as possible

did these patriots and Christians deny themselves in order that the light of learning might shine in our land.

In the General Conference of 1828, the "suspended resolutions" were lost and the agitation temporarily allayed on the presiding elder question. It is hardly necessary to say, however, that this "ghost has not ceased to walk" even unto the present day and there are now a few Methodist theorists on government who do not even have to be near a cemetery to see this ancient and venerated spectre in his aimless and hitherto useless wanderings. In 1832, Bishop McKendree was present at the last General Conference ever presided over by him. Two bishops were elected, James O. Andrews and John Emory. The following account is given of the condition of Bishop McKendree at this Conference:

"He was too feeble to attend constantly the sessions, but occasionally would be seen walking up the aisle and taking a seat by the side of his colleagues, but would remain in the room a short time only. His last visit to the Conference was made the day before the adjournment. Having remained as long as his strength would allow, he arose to retire. He was but too conscious of his approaching dissolution to expect ever to meet his brethren again in another General Conference. Leaning on his staff, his once tall and manly form, now bent with age and infirmity, his eyes suffused with tears, his voice faltering with emotion, he exclaimed, 'Let all things be done without strife or vain glory, and try to keep the unity of the Spirit in the bonds of peace. *My brethren and children, love one another!*' Then spreading forth his trembling hands, and raising his eyes to heaven, he pronounced, in faltering and affectionate accents, the apostolic benediction. Slowly and sadly he left the house to return no more."

"The whole assembly rose and stood till he disappeared. It reminded the writer of Joshua's farewell to the assembled elders of the people of Israel at Mount Ephraim; our Moses had departed in 1816, and now his successor takes his last fond look at the 'heads of the tribes'—his old and tried fellow soldiers on many a moral battlefield—and bids them adieu!"

Bishop McKendree died in March, 1835. He had labored in the ministry for forty-seven years, in the episcopacy for twenty-seven years, and had laid deep and strong the foundations of American Methodism. It cannot be claimed for him that he was a man of towering intellect, but his mind was characterized by a sound judgment and the symmetrical development of its faculties. His early educational advantages were meagre, but his mind was alert and eager in observation, and he became a man of wide information. His methodical habits characterized him as a student and were responsible not only for the extent of his information but for the disciplining of his faculties. In social bearing he manifested the elasticity which characterized so many of the early preachers of Methodism. He was able easily to adapt himself to varying social environments and moved without friction among all the classes of people. In moral

qualities he was a worthy successor of the saintly Asbury. His piety was sincere and profound and his consecration as a minister absolute. No hardships or deprivations did he count great enough to deter him from his apostolic labors. His preaching was the natural expression of his devoted life. While excellent when judged by other standards, its chief power came from the earnestness and sincerity of the man. The highest form of preaching is the utterance in words of the vital personal experience of grace. The true preacher is great rather because of the greatness of his theme than from his own powers. This truth was clearly manifested in the pioneer Methodist preachers and in no one more forcibly than in William McKendree. "To be hid with Christ in God" is not only the ideal of personal Christian consecration but the aim of the truly apostolic spirit. If Methodism has not produced as many conspicuous pulpit orators as some other denominations, let no depreciating critic suppose that the ministry on this account has been less effective in the glorifying of the gospel in the salvation of men. McKendree was strongly devoted to the church and yearned with Christly passion that Methodism might fulfill her mission and discharge the high duties devolving upon her in the providence of God. His was no mere official concern for the success of an ecclesiastical system, but "the care of all the churches" came upon him as upon Paul, and all of his powers were spent in the discharge of the pastoral obligation. If motives such as his shall continue to animate the Methodist ministry no prophecy as to her future service in the kingdom of God can be too glowing, and confidence in this judgment need not be disturbed by the difficulties and problems of the present period.

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### CHRISTMAS EVERYWHERE

Everywhere, everywhere, Christmas to-night!  
Christmas in lands of the fir-tree and pine,  
Christmas in lands of the palm-tree and vine,  
Christmas where snow peaks stand solemn and white,  
Christmas where cornfields stand sunny and bright.  
Christmas where children are hopeful and gay,  
Christmas where old men are patient and gray,  
Christmas where peace, like a dove in its flight,  
Broods o'er brave men in the thick of the fight;  
Everywhere, everywhere, Christmas to-night!  
For the Christ-child who comes is the Master of all;  
No palace too great, no cottage too small.

PHILLIPS BROOKS.

THE FULFILLMENT OF THE FAITHS<sup>1</sup>

JOHN WRIGHT BUCKHAM

Berkeley, Cal.

## I

THE dawn of belief in a Divine Father was world-wide before Christianity. His face appears in crude, anthropomorphic lineaments among the myths of savage races, and shines dimly, but with increasing clearness, through the loftier teachings of the greater religious faiths.<sup>2</sup> It could hardly be otherwise if religion is contact with a spiritual Reality which is personal. If we failed to find the conception of a Divine Father, however indistinct, appearing and reappearing throughout the religious experience of the race, we should be led to question its legitimacy in Christianity.

And yet the fact remains that the Fatherhood of God is the *distinctive* teaching of but one religion. Nowhere, save in Christianity, does it stand out with clear, calm, unfaltering assurance. While it appears in other religions, occasionally, intermittently, as the sun breaks through intervening clouds, in Christianity alone it shines regnant and full-orbed. It has been greatly obscured, it is true, by internal discords and incongruous theological systems; but these, while they are a part of Christian history, have misrepresented true Christianity.

In spite of all the lapses from it, frequent and disheartening, the principle of the Fatherhood of God, as it is revealed in Christ, has always been the major and determining doctrine of the Christian faith. Inwrought into the life and teaching of Jesus, prominent in the faith of the apostles and in that of the fathers of the Church, avowed in the early creeds and confessions, the source of confidence even during the long periods of its partial eclipse, reappearing in fresh radiance in modern theology, Divine Fatherhood revealed in Christ has proven itself the life-giving and regulative principle of the Christian cults.

In so far as the doctrine of the Trinity has obscured it, that doctrine is being either repudiated or reinterpreted so as again to further the faith out of which it originally sprang. In so far as the doctrine of Divine

<sup>1</sup>From *The Humanity of God*. Published by Harper & Brothers. Reprinted with permission.

<sup>2</sup>"It would not be untrue to say that every sincere and profound religion has found its highest point in a perception of the Divine-human relationship, or at least in a perception of those qualities in God which are now associated with the Christian term 'Father.' "—Fred W. Morrow.

Sovereignty contradicts and belies it. The supremacy of the Sovereignty theology is losing its hold even upon those Christian bodies who still cling to the creeds in which it is dominant. It is no mere sounding of brass or clanging of cymbals to affirm that no other religion has within itself, or has the power to convey, the conception of God as Father in all the scope of its meaning and application with anything like the convinced and convincing confidence of Christianity.<sup>3</sup>

The main reason for this is not far to seek. It is found in Jesus Christ—not merely in his life and teaching but in his *personality*. Explain it as one may, the incomparably transforming effect of this dynamic personality upon human life and thought is demonstrated historic fact. Where Christ gains a hold upon human thought and life, there the Fatherhood of God becomes a vital, puissant, working belief. It enters into all the avenues of thought and conduct; it transforms nature and human nature; it begets the exultant conviction: "Now are we sons of God, and it is not yet made manifest what we shall be."

This power to make the Fatherhood of God a living reality lays a strong, persistent, inescapable obligation upon the Christian Church. It makes Christianity, by the very compulsion of its nature, a missionary religion, feeling still the urge of Paul's cry, "Woe is me if I preach not the gospel." The gospel of the Fatherhood of God is proclaimed not so much by word of mouth as by communication of spirit. It may be denied utterance in speech and yet, when placed under the ban of silence, it can convey its message, as is now being done in Turkey, by daily deeds and the irresistible impress of Christlike love and goodwill. Denied one channel of expression, it will find another, and will not brook defeat.

## II

What relationship does this peculiar endowment and message of Christianity create toward other faiths?

It gives birth, in the first place, to a consciousness of deep, spiritual kinship on the part of Christianity with other religions. To deny this kinship is to impugn the spirit of Christianity. "Though light has no fellowship with darkness, light does have fellowship with twilight," said John Henry Barrows, in Carnegie Hall, New York, in 1893, pleading in behalf of the Parliament of Religion.<sup>4</sup> For the truth of God as Father

<sup>3</sup>There is a suggestive saying attributed to Thomas Arnold, which has in it a large measure of truth, to the effect that while other religions reveal men seeking God, only Christianity reveals God seeking men. Of course, all religions reveal God seeking men, but the consciousness of it becomes vivid only in Christianity.

<sup>4</sup>Biography by his Daughter, p. 262.

originates, as we have seen, not from a special revelation but from the common racial religious experience out of which all religions spring. This original revelation of the Spirit, this sense of "Numinous," is primary, fundamental, universal; special revelation ensues upon it. Jesus Christ could never have persuaded men that God is their Father had the capacity for this truth not been already planted deep in the human soul. To hold to Universal Divine Fatherhood should involve, therefore, the readiness to recognize the kinship of all religions in which even its rudiments or its remnants appear.<sup>5</sup> In view of this fundamental relationship, *tolerance* is quite too negative and unfraternal an attitude toward other faiths. That which is common and consonant with Christianity in them constitutes a blood brotherhood which may not be dishonored. More than that. Whatever traits of true religion may be found in other faiths and not in Christianity, and whatever virtues and insights may be more fully developed in them than in Christianity, as it is practiced in the West, call for incorporation into a larger Christianity. Christianity was born in the East. Who can doubt that hidden within it lie qualities and meanings which only the Eastern mind can understand and bring to full expression and fruition?

Nor can we stop here. Its peculiar realization of God as Father and its possession of Christ put upon Christianity the *obligation of supreme service*. The badge of that supremacy is not a miter, but a towel. There are two alternatives in the future adjustment of religions to one another; either a religious syncretism, made by blending many faiths into one, and hence a conglomerate and more or less nondescript product; or the *universalizing of Christianity*, in which the best in all faiths is taken up and fused in Christ. The latter is the only ideal which Christianity can further and be true to itself; for it is her conviction that Christ alone is able to harmonize, evaluate, unify the faiths of mankind. If not he, what other? Confucius, Laotze, Mohammed, Gautama? The question answers itself. These are great names, but at no name will every creature bow save One, and to him only because he reveals, as no other does, the Universal Father.

Jesus Christ, as the supreme disclosure of Universal Fatherhood—such is the faith of the Christian Church—is alone qualified and commissioned, by virtue of his moral and spiritual supremacy, to stand central and supreme among the religious prophets and leaders of the race. That, at least, is the major Christian conviction. To the Christian consciousness

<sup>5</sup>Probably there never has been so warm and inspiring an expression of the fellowship of religions as that of the Chicago Parliament of Religions already alluded to. See the two volumes of reports of the Parliament, edited by John Henry Barrows.

he is the consummate Flower of human faith, the Prophet of prophets, the perfect Avatar, the final Buddha, the Open Secret of certain, the purest Revelation of

the God who framed  
Mankind to be one mighty family,  
Himself our Father, and the World our Home.\*

This is not a dogma but an attitude of Spirit. One may venture to believe that all the greatest spiritual leaders of the ages—could they be called upon for their attitude toward Christ—would freely and gladly confess him Lord and Master, even as those within Christendom itself have done. In such a fellowship of faith, one may dare to think, would stand Abraham, father of the faithful; Moses, lawgiver of Israel; Confucius, teacher of an ethic that finds its culmination in the relation of father and son; Laotze, expounder of the Way (Tao) which leads to him who said, "I am the Way"; Socrates, critic of the careless life and thirsting for righteousness; Plato, exponent of the Word that in Christ became flesh; Zarathustra, battler for a righteousness which the Lord of Lords wins for those who believe in Him; and, greatest of all, Gautama, the Buddha, always turning the worship of his followers away from himself, concerned only that men should find enlightenment and the true way of salvation. These all died in faith not having received the promise, God having provided a better way that they without Christ should not be made perfect.

### III

The message of Universal Fatherhood through Christ, welcome as it is bound to be, when purely presented, has long been seriously impeded by the fact that Christian nations in their dealing with non-Christian peoples have so often belied the very principles which constitute the foundation of their civilization. This has now become a world scandal. There is no denying the indictment. It is the shame and sorrow of true Christians. It is impossible to question the validity of the principle laid down by our Lord: "By their fruits ye shall know them." Are these, then, the fruits of Christian civilization: race discrimination, commercial greed, secret diplomacy, armaments, patronage, hypocrisies? If so, the case is indeed a forlorn one. But these are not the products of Christianity but of unsubdued human nature betraying Christianity. The sacrificial ministries of Christian teachers and pastors and physicians—schools and hospitals and services to the destitute and suffering—these are the true and conclusive witness that Christians have had something at least of the

\*S. T. Coleridge.

spirit of Christ in their relations with other peoples. If the peoples of the Orient could trace the gifts for missions to the homes from which they come and could know something of the sacrifice and prayer and goodwill which prompt them, they would see something of the true soul of Christianity. If governments and armies and business monopolies misrepresent Christian nations, must Christianity itself be implicated? It is easy to understand; to sympathize with—and in a degree to accept—the sharp distinction which the Orient is making between Christianity and Christ; and yet there is a true Christian civilization which, in spite of the parasites that cling to it, is entitled to its own germane and worthy features.

Dean W. R. Matthews of London University, in his Boyle Lectures, *Studies in Christian Philosophy*, has presented a careful statement concerning the reality of a Christian civilization and a striking analysis of its essence. "At least it may be said," he states, "that a genuine Christian type of civilization exists in the same sense and to the same degree as the true self of the individual. . . . It exists as an ideal tendency, as a character emerging from confusion, struggling to be born. . . . These, then, seem to me to be the characteristic marks of the higher mind of Christian civilization. It is progressive and 'activist': it possesses a living unity: it has developed the ideal of freedom: it has invented the principle of universalistic humanism. And these are differentiating characteristics. In no other cultural mass are they so persistent. And, further, they are not independent of one another, but are interrelated so closely that we cannot help regarding them as aspects of a common spirit."<sup>7</sup>

May not we of the Occident ask our brothers of the Orient to discriminate between what Christianity really is and what those who live under its *egis*, but have not its spirit, have made it appear to be? It would seem fair to expect them to make this discrimination. "But are you not, then,"—they rejoin,—"Christian nations? Is not America a Christian nation?" Yes and No. America is Christian in the purposes and spirit of its founders, Christian in its greatest leaders, men like Lincoln and John Hay and Roosevelt and Woodrow Wilson, but not Christian in many of its commercial dealings with other nations, not Christian in its diplomacy, its armaments, its gestures of hostility and aggrandizement.

"Why, then"—the disconcerting question follows—"has not Christianity made you Christian?" May we not answer with a counter-question: Why did not Buddhism make India Buddhist? Why did not Socrates make

<sup>7</sup>P. 68.

Greece Socratic, or Plato make it Platonist? Why has not Confucius made China Confucianist? Not because the teachings of these great leaders were at fault, but because the people as a whole did not respond to and realize the ideals presented to them. Nor will they respond to those of Christ to-day.

Yet the Orient has a further question to ask and one that stings: "You say that there is a vitality, a redemptive power in Christianity that the other faiths do not possess. *Why, then, has it not done for your people what our faiths have failed to do for us?*" What can we say to this? Nothing, but to admit: "The fault is ours, and it is humiliating, but do not lay it to our Faith, which but shines with the more rebuking light in contrast to our failure to be true to it."

Human nature is torpid, apathetic, reluctant to follow the best light that is given to it, slow to fulfill the ideals which it has accepted. That is why Europe and America are not more Christian. The fault, dear Orient, is not in our religion, but in ourselves, that we are still but selfish, half-Christian underlings.

#### IV

There is another serious inconsistency in Western Christianity, and one that stands out with peculiar flagrance in contact with other faiths, which, indeed, practically contradicts faith in "One God and Father"—i.e., a divided Church. Disunion is becoming more shameful and full of reproach every day, as we face the task of world reconstruction. It cannot continue. The urge toward a United Church is felt to-day the world over. Stockholm, Lausanne, the United Church of Canada, the movements toward church union in India and China, mark the beginning of the end of the long era of alienation and division.

It is coming to be realized as never before that Christian unity is not a matter of creed or form of worship. Those who imagine that there can be no United Church until all think alike and worship alike are making a fatuous mistake. Christianity has proven in the past, more than once, the power of conscience to break away from organized corruption. The time has come for it to show the power of a great spiritual passion to weld divergent factions into one.

There is but one thing that the Church can do and be true to herself, and that is—not to call all other religions to her banner, but—to do her utmost to give to them Christ, confident that if he be lifted up he will draw all men unto himself. This is not a relationship of lordship but of service, not a claim of superiority but a fulfillment of duty, not a sum-

mons to the adherents of other faiths to give up anything that is really true and good, but a challenge to find it, in fuller meaning and worth, in Him in whom are hid all the treasures of wisdom and knowledge. Is Buddha dear to any? He will be dearer when seen through Christ. Is veneration for ancestors a part of any people's religion? It will become tenderer and truer, while less rigorous and perfunctory, in the Great Lover. Does any man believe that Allah is one Allah? He will believe it in a far larger way after seeing Him through Christ.

That religion which has the largest, most compelling, most redemptive conception of God and man, revealed through humanity's most spiritually vitalizing personality, must be, cannot but be, the interpreter, unifier, and fulfiller of the religions.

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#### VIRGIN MOTHER AND BABE DIVINE

Blessed, blessed evermore  
With her virgin lips she kissed,  
With her arms and to her breast  
She embraced the Babe Divine,  
Her Babe Divine, the Virgin Mother!  
There lives not on this ring of earth  
A mortal that can sing her praise.  
Mighty mother, virgin pure,  
In the darkness and the night  
For us she bore the heavenly Lord!

(Translated by COLEBINE from Ottfried's metrical paraphrase of the Gospels.)

## REALISM AND RELIGIOUS RECONSTRUCTION

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THAT the Christian religion is facing, at the present time, the most searching criticism and the most far-reaching adjustments yet attempted in its entire history, is becoming more and more apparent. Both the thought system and the social and political structure upon which Christianity was reared and historically developed have crumbled underneath the accrued weight of modern life and thought. Nothing short of a complete reconstruction will suffice if our religious ideas and their moral and spiritual connotations are to have any vital significance for us to-day.

It is in the face of this inevitable task that we may well investigate the claims of Realism.

Philosophical Realism, from its earliest inception, has taken the problems of modern life and thought seriously. This is especially the case with regard to the phase of the movement commonly known as Critical Realism. This development is beyond all question the legitimate child of our own time. It is the scientific attitude of mind and heart directed toward philosophy and metaphysics with the intent to build a new structure of thought, laying the foundations and fashioning the superstructure out of the main concepts of empirical science rather than out of the material supplied by ancient Greek thought and traditional metaphysics. It has faced the problem of knowledge squarely, and it has evolved a system of approach sufficiently well formulated for all practical purposes.<sup>1</sup>

And manifestly, may we not expect that a religion which undertakes the difficult work of adjusting itself to this modern setting shall, sooner or later, discover its vital kinship with that system of philosophy born in the same night of travail. Moreover, in view of the far-reaching consequences of such a reconstruction for both philosophy and religion, may we not be assured that such an alinement will mark the beginning of a new epoch in the development of religious thought?

In the brief compass of this paper we can merely sketch some of the salient features of this alinement under the following captions: (1) The Knowledge Claim; (2) The Existential Character of the Object;

<sup>1</sup>By far the best treatment of this subject is to be found in *Principles and Problems of Philosophy*, by R. W. Sellars.

Mental Content and the Basis of Character; (4) The Genesis of the Concept; (5) The "Stuff" or the "Existent"; and (6) The Relation of Thought to External Reality—The Certainty of Knowledge.

The first four topics relate more especially to the problem of epistemology, while the last two are involved more deeply in the ontological phase of Realism.

### I. THE KNOWLEDGE CLAIM

Critical Realism asserts, unequivocally, the positive knowledge claim. It admits of no agnosticism whatsoever. However much we may call in question the body of assumptions upon which it rests or the structure of thought built up in its substantiation, of the positive character of the claim we can have no misgivings. It does more than this; it grubs out the very roots of agnosticism by breaking with an important philosophical tradition which in its very nature gravitated in that direction.

From Descartes to Kant we have the assumption that mind was in perception and thought "brooding upon its own concepts." Ideas are looked upon "as the objects of the understanding when a man thinks." Nowhere do we have knowledge conditioned upon a cognitive relation between a knowing mind and an external object. Immanuel Kant worked out the full implications of this tradition when he made purely mental phenomena—a limited psychological content—the sole object of knowledge, with the Thing-in-itself relegated to the realm of the unknowable. And Idealism has reached objectivity only so far as it has denied the material substance side of the dualism, and made the real the rational and the rational the real. Briefly, the mind, baffled in the face of an impossible situation, has been driven back upon itself as the only reality that can be known.

In modern Realism, however, philosophy has made a fresh start in the solution of this difficult and perplexing problem, and it begins with an entirely new statement of the problem. No longer is mind made the object of knowledge in the cognitive transaction: on the contrary, knowledge has come to be regarded as a cognitive relation and function between a knowing mind and an object external to the knowing process. Ideas are elements in perception rather than objects of perception, as Locke would have it; they are purely psychological and constitute the way in which the object is characterized for us in the mind. As a distinguished realist has put it: "Knowledge is seen to be the grasping of the nature of the object by means of and in terms of content."<sup>2</sup>

Now, it is this positive knowledge claim and this new situation in

<sup>2</sup>R. W. Sellars, *The Principles and Problems of Philosophy*, p. 126.

which the mind is directed to the object outside and beyond its own being and activity which become extremely important to a religion that is making any sincere attempt at reconstruction.

Christianity, historically speaking, has made the positive knowledge claim based upon experience. The God of Christianity was manifest in flesh and blood and revealed in the hearts and lives of its votaries. It is in the very nature of the Christian religion to reveal, to make known—its apocalypse is mystery revealed. Such a system as this requires more than a subtle dialectic spun out of the "Practical Reason," more than a mere insistent venture of faith growing out of a mere "Will to Believe," to sustain it; and what is more important still, its redeeming evangel cannot long endure with the object of its faith and devotion concealed behind the inscrutable veil of mystery or relegated to the realm of the unknowable.

It is in this connection at least, therefore, that Realism deserves a hearing on the part of the Christian Church. Religion can well afford to take full account of this philosophical achievement—especially is this true, since it is in this positive knowledge claim upon objective reality that religion and philosophy meet, finally, upon common ground.

## II. THE EXISTENTIAL CHARACTER OF THE OBJECT

That knowledge unconditionally presupposes that the reality known exists independently of the knowledge of it, and that we know it as it exists in this independence, is for Realism axiomatic. Things exist as "objects," however, only as the mind attends to them; they become objects through a selective attention on the part of the conscious personality. Here the new statement of the case is clearly manifest. The existent world is no longer a noumenal order which cannot be approached, as Kant would have it, nor is it an "I know not what substratum underneath a mere qualitative appearance," as Locke believed. The existent world becomes the immediate object of the mind, which it knows "by means of and in terms of characters within consciousness." Our concern here, however, is not so much with the manner as with the results of the solution. Faith in the existential character of the object restores to us a healthy confidence in the existence of a real world which can be known. The benefits of a naive realism are therefore secured at the level of critical thought.

What value, we may ask, has such a conviction and confidence for religion? Let us see.

Religion, like modern science, is sustained upon reality and must perish without it. Religion has always been objective in its reference.

This is why a religion which aims at a mere culture of the heart soon falls into idolatry. The basis of religion lies in man's power to objectify his subjective life and experience.

It is at this point that Philosophical Idealism has very largely failed in its tendered obligations to religion. Its attitude and basic assumptions tend to make a genuine objectivity difficult if not impossible. Any system which makes Spirit the common and all pervasive substance in which all things consist, and which identifies in some way or other this all pervading spiritual substance with the human mind or consciousness, is certain to find grave difficulty in getting very far removed from the subjective life of the mind. Ultimately the human mind, like Noah's dove, turns back upon itself—it turns back because it can find no resting place in external reality.

The bearing of this upon religion is extremely significant. Just as Immanuel Kant turned modern religious thought towards agnosticism, in like manner Hegel and modern Idealism have tended to shunt it into subjectivism. In making "Spirit" the alpha and omega of all reality, at the same time identifying the real and the rational, we have turned away from agnosticism only to find ourselves slipping into the mire of blind intuitionism. To make this situation more concrete we may say that modern religious thought has stood with critical philosophy to gaze out into the great "Unknowable" without chart or compass to guide into the promised land of objective reality, or it has turned back to mold a god out of its own subjective life without pattern revealed from the heights. And where these influences have not been felt, namely, where the traditional agency has been accepted and dogmatically asserted, religion has lost its sway over the heart and mind of a vast and increasing company who have accepted the leadership of science.

The dawn of a new day, however, is upon us. This new realistic spirit beckons forward. Moreover, the new knowledge that is available in the sciences opens the way for the reconstruction and development of a religious knowledge and experience which can root deep in existential reality.

### III. MENTAL CONTENT AND THE BASIS OF CHARACTER

As we have noted above, cognition involves two distinct factors; namely, the knower with a mental content of perceptual images and ideas, on the one hand, and the existential thing selected as "object" by the mind, on the other. This is what we mean by epistemological dualism. But this dualism exists within a monistic order of nature, because the knower with his involved mechanism of cognition is a part of the universe.

of nature, and has been produced by evolutionary forces common to nature. This monistic conception of nature comes to us from modern science, and it is one of the most important and valuable "universals" which the modern mind has placed in the foundations of its thinking. For philosophy as for science, the existential world is one system of reality. This is what we mean by ontological monism.

The recognition of two essential and necessary perspectives—the scientific, in which the mind itself is given a place in nature, and the epistemological where the mind in cognition is placed over against all that is external to it—has far-reaching significance for both philosophy and religion. We have arrived at last to that degree of maturity in our thinking and technique wherein we can hold firm to both the subjective and objective sides of the religious situation, and we may now develop a religious knowledge in which both the agent and the experience have their place, because the eternal verities and supreme values are to be known and characterized "by means of and in terms of" religious consciousness.

In the light of this general perspective, we are in a position to define religion from the standpoint of the religious attitude.

The religious attitude is that attitude which views the universe of science, organizes experience, enriches the emotions and directs conduct with respect to what is most worth while—it is that selective attitude which adds value to knowledge.

From this description, it is obvious that religion is very different from both science and philosophy. Science produces the facts as raw material upon which to work; philosophy weaves this material into fabric and fashions from it the mental garments we wear; it is religion, however, which selects and evaluates and markets the finished product, always from the standpoint of human life and personal worth. And this selective and evaluating process is just as truly a factor in the ideal transaction as are the perceptual experiences out of which science arises or the synthetic work of the understanding and reason which weave and fashion this fabric into garments of thought.

To be sure, this evaluating process must be highly selective. From the standpoint of the religious attitude, man's good is always ideal and man's God is always a limited portion or specific aspect of the total environment. The interests of science are of necessity impersonal and objective; philosophy must always deal with universals; religion, however, seated as it is in human personality and dealing as it does with human values, must always limit or focus its perspective to that phase or aspect of the universe of reality which relates specifically and vitally with

its own locus of value. In a word, religion in its very nature tends to be anthropocentric and humanistic.

This selective attitude, moreover, is in perfect accord with the whole cognitive process we have been describing. Just as "things," according to our theory of knowledge, become "objects" through the selective attention of the mind, so, in like manner, the religious consciousness selects and evaluates, in the light of the supreme good of life, and imputes or refers this ideal value content to these things. William Adams Brown, Professor at Union Theological Seminary, puts it this way: "God," he says, "is the name which sums up for the worshiper all that is most adorable and satisfying in the universe—power, wisdom, righteousness, goodness, mercy, understanding, love."<sup>3</sup>

To this conception Christianity will have no difficulty whatsoever in making its theological adjustment. From the very beginning, Christianity has been highly selective with respect to its object of worship. It has ever focused the heart of the world upon the one matchless personality which it exalts as the full-orbed and perfect revelation of a Christ-like God. And long before the advent of Christianity the same principle was in operation in the religion of Israel and Judah, where the God of the Hebrews was characterized in terms of the patriarchal and the fatherhood ideals. Furthermore, Christianity will find here a full support for its moral emphasis; for we have here not only a religious knowledge through an enriched religious consciousness, but we have also the enriched consciousness as the basis of Christian character. In a word, the God of religion, symbolizing for us our system of values, becomes also that spiritual dynamic, that principle of moral integration which determines the character and content of experience, shapes the plan of life, inspires the will, and guides the conduct.

Here is a good place to enter a comment upon certain brands of philosophical realism, particularly that phase of the movement commonly known as Neo-Realism.

Neo-Realism, in fact a number of current philosophical theories which built prematurely upon the more extreme and radical materialistic and behavioristic types of psychology which tend to look upon the mental life as a mere function of the brain and human conduct as a mere behavior of the human organism, fails to supply this character basis. According to this view the mental content is not regarded a constituent part of human personality and consciousness is rejected as a delusive fiction. Cognition is explained as a "compresence" between a brain function and an objective world, with the existential, under the condition of attention,

<sup>3</sup>*The Life of Prayer in a World of Science*, p. 14.

entering the context of the human mind as the immediate and actual content.

This summary way of treating the intricate problem of epistemology secures realism at too great a cost to human personality. It robs the sanctuary of the soul of its most valuable wares; namely, of its whole ideal content. Cognition is certainly more than a compresence between a mental function and an immediate object; it is something more than the external object entering into the mental context, whatever this may imply. Experimental psychology has already righted itself at this point, and furthermore, few if any so-called Behaviorists, to-day, would go to the extremes to which Watson and his advocates carried the issue. And it is this "something more" which counts for religion; for it is exactly this "ideal content," this "funded life of the mind," which supplies the basis of religious experience and the grounds for religious knowledge and conduct.

Now, Christianity, if it may be judged in the light of its history, must still find a large place for this sort of thing. If the dominant characteristics of the Christian religion are to live on there must be that awakening of Christian consciousness through a sustained relationship with an agency which is both the symbol and the embodiment of its unique system of values and which is capable of engendering these same values in the spiritual life of its votaries. Of course, something of the same nature may be said for each and every religious system; for the primary concern of religions in general is, as we have said, the conservation of values. Consequently, any system which underrates human personality with its funded wealth of instincts, habits, percepts, ideas, and feelings—the very locus of value itself—fails to supply the basic and essential factors in a vital religious life. The position we are here defining, however, is free from this censure. It has a place for the full content of the mental life, both as a seat of funded experience and as a source and means of knowledge. Furthermore, the position is well secured in the fact that it rests upon a maturer type of experimental and functional psychology which has a place for both objective and subjective method and which recognizes both the "function" and the "content" sides of the mental life.

#### IV. THE GENESIS OF THE CONCEPT

Philosophical Realism, both in its general epistemological theory and in its more specific theory of concepts, holds in its grasp the solution of one of the most perplexing problems that has ever confronted religion in its attempt to live its life and perform its important ministry in a growing scientific age; namely, the problem of criticism.

From the time of Benedict Spinoza and his famous *Theologico-Political Treatise* (1670) there has been an attempt, more or less overt, at some sort of reconciliation between the traditional concepts with which religion has come to be associated and the new concepts of the developing sciences. We must gracefully acknowledge the splendid work already accomplished, especially in the fields of the history of religions and biblical criticism. Historical criticism has unearthed the religious past of the race. Anthropology and archaeology have done their work in a creditable manner. Both textual and higher criticism have developed a technique which has rendered them extremely successful in their respective fields. There remains, however, a very important work yet to be wrought out. This work bears a specific relation with the concepts of modern science and philosophy and for convenience may be designated conceptual criticism.

This type of criticism is based upon the inevitable fact that the so-called scientific mind, both as to methods and results, must be reckoned with. Someone has characterized this type of mind as a new and courageous loyalty to reality, that subordinates our own prepossessions in the willingness to let truth be what it really is. But it is exceedingly more than an attitude of loyalty to truth and a method of pursuing it; it is a state of mind, a body of ideas governing all our thinking.

Religion has been slow in recognizing this important adjustment. Critical scholarship, thus far, has been occupied, in the main, in the work of clearing away the mediæval and scholastic rubbish that was heaped upon the original Christian sources, in the belief, apparently, that the work was accomplished in the reclaiming of these sources. Consequently, the apostolic setting with its roots bedded deep in the Hebrew tradition has been made the ardent quest, and scriptural theology has been the final goal of both conservatives and progressives. But while this work has been projected, largely under the inspiration and tutelage of the scientific spirit and method, there has developed a situation which renders it, important as it is, incomplete and but a temporary stage in a larger activity. And the situation may be stated in a word: the sciences present us with a system of approved knowledge, a new universe of discourse, the main concept of which has little if anything in common with the restored metaphysical and theological order with which traditional Christianity is associated. This is the case because our religion at the sources is clothed in the garments of primitive mythology and ancient Greek science. And no less important is the fact that the entire development of Christian theology, from the apologists to quite recent times, has gone on in a setting of thought very different from our own.

A criticism of restoration, therefore, is transformed at once into a criticism of reconstruction. The religious life and thought must be divested of its age-old cosmological and metaphysical setting and clothed in the new. In a word, if the Christian religion would continue its vital redemptive evangel on into the future, it must learn to make use of the main concepts of modern science and philosophy. Such a reconstruction, moreover, requires a type of criticism which has a keen appreciation of the genetic character of ideas and which has a deep interest in salvaging the essential and enduring verities from the decadent and obsolete conceptual forms in which these values reside.

Realism, both in its attitude and technique, supplies the bases for this sort of thing. Its dualistic epistemology brings into clear relief the fact that the existential reality is a very different thing from that system of concepts which, perchance, we make use of in cognition. The moment we conceive the idea that the history of the world of reality is not to be identified (as Idealism has tended to do) with the history of our human thinking about it—a universe of reality that has existed over æons of infinite time, independent of and prior to all human conceptions—we are well on our way toward an effective conceptual criticism. We are set free from the shackles of traditionalism and dogmatism and supplied with a means of judging all systems of concepts and habits of mind in the light of the fuller developments. Religion as an attitude of heart and mind is, most obviously, as enduring as humanity. It is not the creation of an age, nor is it limited within the confines of any particular cycle of culture. The underlying reality is before us yesterday, to-day, and forever, and the value attitudes are grounded in the very nature of humanity. The thought systems we build serve their day and pass away,

"The old order changeth,  
Yielding place to new,"

but reality is not subject to the passing fancies of a protean mind.

#### V. THE "STUFF" OR THE "EXISTENT"

How can there be knowledge of that which is other than our own experience, of that which lies outside and beyond our own experience? This is the problem which philosophical realism faces and undertakes to solve. And the novel feature of the solution lies in its positive knowledge claim apart from all ontological presuppositions.

Modern science and philosophical realism constitute a new species of thought in which there is a decided break with that older habit of reading the mind's own characteristics into things and naively assuming

that the external world shares a nature in common with ourselves. Man first came to know his world in terms of his own active, creative spirit, and according to the traits of his own mental life. And it is comparatively recently that he has come to understand, sufficiently, the nature of this mental life to enable him to correct his sense experience and guide in the development of his knowledge, with the subjectively human factor made subservient to the interests of objective reality. In a word, this new species of thought breaks with all anthropological and teleological tendencies. If the universe is found to be spiritual or personal in nature, well and good; but this knowledge must rest upon the facts by which the universe is characterized for us in the content of human experience and thought. Our knowledge of ultimate reality will involve basic ontological assumptions; nevertheless, these assumptions, like the scientific hypothesis, must be made as the most plausible meaning of things, and these assumptions can be maintained only in so far as the accepted facts warrant their adequacy.

The radiation of this new species of thought has entailed far-reaching consequences in the realm of religion. Religion, like ancient science and philosophy, began in childish animism and anthropomorphism, and down to our own day it has built up its entire agency out of a spiritual order of being, projected or reflected into the universe from man's own spiritual nature. In a word, the metaphysical dualism which has characterized our thinking from ancient times has its complement in the religions that have grown up with it. The gods of religion have been fashioned out of man's subjective nature and naively objectified; first, in crude anthropomorphic character, but finally in more spiritual and moral qualities. It is this situation, moreover, which makes the new species of thought very disturbing to traditional religion.

Realism supplies, however, the essential factors in the reconstruction of a disintegrating religion; or, to speak more precisely, it opens the way for the development of a religious life native and harmonious with the new order. Three things may be asserted in this connection. In the first place, while we reject that epistemology which identifies knowing and being and while we turn away from that philosophy which makes important assumptions concerning the nature of reality prior to the discovery of its revealed characteristics, we make use of a new knowledge of and confidence in the human mind to know reality. We no longer need to assume either the material or spiritual character of reality, *a priori*; we are quite ready to judge the nature of reality in the light of what it reveals itself to be. In the second place, realism accepts the presence of personality wherever the characteristics of personality are manifest;

and, as for science, human personality is regarded the highest emergent in the course of cosmic history, likewise, from the human point of view, it is the highest known value.

Here, certainly, is sufficient material for religion to work upon. This whole realistic attitude leads, naturally, to the confidence that Reality—the "Stuff," the "Existent"—when scientifically known in terms of its revealed characteristics will meet the legitimate demands of the religious nature. A universe so vast, so infinite in time, so intricate and complex in nature, and teeming with energy and life and mind, and so rich in hope and aspiration within the heart of man as to exceed infinitely our grasp may be depended upon to gratify the highest and most urgent quest of the soul. To desire anything beyond this would merely disclose the presence of an exotic and fanciful mysticism.

#### VI. THE RELATION OF THOUGHT TO EXTERNAL REALITY, THE CERTAINTY OF KNOWLEDGE

Just how knowledge is possible apart from the traditional idealistic assumptions is the question which realism has attempted to solve. It is likewise the acid test of all realistic epistemology, for it involves the whole question of certainty.

When we transfer this same problem into the realm of religion, we face the question of religious certainty in its most poignant form. How can religion secure and maintain the realistic status of its agency if we must not assume, *a priori*, a causal system over against the universe of science, Platonic fashion, or somehow within the system, Aristotelian like? In other words, if we are not permitted to assume the presence of reason or personality except where the characteristics and attributes of intelligence or mind are manifest, what happens to the God of religion? We are here dealing with the acid test of realism in religion. If it can endure this test, it is most certain, in view of present tendencies, to become "par excellence" the Christian philosophy of the modern age.

Realism is abundantly able to face the full consequences of its position. Its improved technique enables it to bridge the so-called gap between experience and reality in such a manner as to render the methods of the old idealistic dispensation extremely superficial. Knowledge is accounted for entirely apart from the habit of reading the knower's own characteristics into things. But the matter does not end here: the age-old tendency to anthropomorphize in religion becomes equally objectionable. No longer is it permissible to build up our God concept out of our own subjective nature, and then project this ideal construction into the universe of science, giving it ontological value. In a word, the

metaphysical in the sense of the supernatural has no place left to it in scientific or realistic discourse.

It is in this connection, moreover, that modern science and philosophical realism aim their deadly weapons at the most vulnerable point in the traditional religious system; namely, at the God of religion. We must admit the apparent "atheistic" tendencies of modern thought. Religion has sought to maintain and universalize its traditional theological concepts while science, throughout its entire course, has striven to emancipate itself from the theological view of nature. Modern science is not teleological or theological; nor is it "causal" in the ancient meaning of the term. It is in view of this situation that we can understand why each new discovery of science from Copernicus and Bruno to Chas. Darwin and on to the present has called forth new armies of objectors, armed with every available weapon for the defense of the ancient and sacred citadels of faith.

Realism, however, prepares the way for a new conception of religion. In place of the old anthropomorphism and idealism has come the new attitude with respect to values. After all, religion is not theology or metaphysics: it is an attitude of mind and heart, an irresistible and incurable predilection to evaluate the universe and human life within it according to the supreme good and well-being of mankind. "It is the habitual disposition to seize upon the spiritual elements in the environment, the effort to organize and conserve them in the interests of the larger life."

For science and realism the God of religion is, of necessity, all too highly savored with personal and spiritual qualities to be universalized. Such a selective and exalted concept as that of the God of religion has a legitimate place and function in the center of man's moral and spiritual universe, but to identify such a concept with "natural law" or with the "principle of unity of existence" is to secularize and desecrate that which is holy. In other words, from our perspective, the God of religion must be related to the "end-product" of universal evolution, to that latest and highest achievement in the course of cosmic history.

To this conception of religion Christianity can readily adapt itself. It makes no difference, from the Christian point of view, whether the God of religion, enriched as it is by all the ideal and personal attributes of man's better self, can be metaphysically justified at the beginning of creation or at the heart of the universe of science. It only matters that there is somewhere in the universe of nature a home for personality at its best, and that there are resources available upon which we may draw adequately in the attainment of our highest perfection. Religion can still mean the response of the human personality to the personality of

God, if God means that creative power and presence manifest within our immediate environment which ever inspires within us that quest of faith through which our spiritual aspirations reach their fruition.

Christianity, by its very nature and technique, is especially prepared to take this step. After all, Christianity is primarily moral. It has risked its all upon one matchless personality. Its supreme ideal, therefore, is already embodied in human life and well within the domain of human values. Moreover, it does not need a universe altogether friendly, nor has it ever claimed that the principle of moral love is absolute and universal. It is quite ready to do battle for its survival and development; this is the meaning of its cross and its evangel. In a word, Christianity asks for no more than the conservation within the economy of nature of that realm of being in which man's supreme good resides.

It seems obvious, therefore, that philosophical realism has produced a structure of thought and a technique of knowledge with which the Christian religion, in its reconstructed form, can find splendid harmony. And it seems equally obvious that the reconstructed system is sure to discover the much-desired religious certainty amply provided, in that type of life and experience secured in response to the highest manifestations of spiritual values symbolized in the person of its historical Christ and in the attributes of a Christ-like God who has come to stand for all the resources of spiritual good within the universe.

### LABORARE EST ORARE

(To LABOR IS TO PRAY)

One day I chanced to find myself among  
A busy, bustling, surging city crowd;  
The rich, the poor, the humble and the proud,  
A never ceasing, eager, anxious throng:  
And as they hurried, hustling me along  
All with the same activity endowed,  
I wondered what they sought with clamor loud  
And questioned could it be they toiled for wrong:  
But as the evening came, I often passed  
A happy home where little children played,  
And where I learned why all this toil began.  
Then having reached my humble home at last,  
I lay me down to rest, but softly prayed,  
"Thank heaven, to-day I toiled with brother man."

HENRY CHARLES SUTER

Marion, Mass.

## THE QUESTION OF DIVORCE AND REMARRIAGE

ALFRED RAYMOND JOHNS

Muskegon, Michigan

THE three greatest institutions of our civilization are the state, the church and the home. The development of the state has been a slow process. In the early days the strongest man was the chief of the tribe because he could compel submission by his physical mastery. Later came the period when the chief succeeded in passing his supremacy down to his eldest son and the ridiculous theory of hereditary aristocracy became law. Centuries later came true democracy when all men were declared equal before the law and voluntarily selected one of their own number to a place of authority and power for purposes of self-government. That is the highest form of states-craft.

The second great institution of our civilization is the church, a human organization with a divine background—the representative of God on earth. It has seldom lived up to its high privileges; it has been humanly faulty at times; but Jesus loved the church and gave himself for it. To-day it is the greatest philanthropic force in the earth and its ethical and moral influence is beyond measure.

But back of the church and the state and antedating them both is the home, the bulwark of our civilization. The Right Honorable James Bryce, D. C. I., once said:

"Of all legal institutions, marriage is that which most profoundly affects the structure and character of society. The state, it is often said, depends upon the family, and the family is constituted by marriage."

So that which affects marriage and the home affects the state.

The family is a divine institution, planned for and perfected by the Almighty. In Genesis 2. 18-24 we read:

"And the Lord said, It is not good that man should be alone; I will make an help meet for him. . . . And the Lord God caused a deep sleep to fall upon man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord had taken from man, made he woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

Of this account Matthew Henry quaintly said:

"She was not made out of his head to surpass him, nor from his feet to be

trampled on, but from his side to be equal to him, and from near his heart to be dear to him."

Thus the first family was begun with one husband and one wife. If God had expected a man to have more than one wife, he, doubtless, would have made a number of them for Adam, for, if ever there was a time when the world needed to be speedily populated, that was the time.

That the ideal family, as planned by God, should consist of one husband and one wife is further proven by the significant fact that the ratio of males and females remains practically equal in every land, among every tribe and during all time. Even when war reduces the number of men, the inequality is soon remedied by nature, which is our other name for God. If the Almighty had intended such a nefarious practice as polyandry or polygamy, the ratio of the sexes would have been ordered accordingly.

There have been two methods of breaking down the ideal home life; namely, polygamy and divorce.

#### POLYGAMY

As far as we know Adam never had but one wife—Eve. Very many people have been much exercised as to where Cain found his wife; but people who are overly exercised about the other men's wives usually get into trouble.

As far as we know Cain had but one wife and we will call her "Mrs. Cain," and let it pass without speculation.

The first person to have more than one wife—as far as the records go—was Lamech, the great-grandson of Cain. He took two wives, Adah and Zillah. Shortly afterwards he confessed to having killed a man. Perhaps he found polygamy required defense! Or, like the little Catholic boy in his catechism examination who, when asked to define purgatory, said, "It is where a man has two wives."

When God destroyed the human race with a flood, he saved four families in the ark—Noah, his three sons and their wives. But each of them had but one wife for the records say but eight people survived the waters. God was hoping to keep the sin of polygamy from blighting the world again. Who reintroduced it we do not know. We do know that in later centuries polygamy was almost universally practiced and that great and good men like Abraham, Jacob, Moses and David were guilty. Polygamy seems to have reached its height of infamy under Solomon, who is credited with having 700 wives and 300 concubines (1 Kings 11. 3). At the time of Christ it seems to have disappeared from among the Jewish people. Polygamy is still common in many forms of religion.

But the march of civilization and the strenuous battle which the women of the world are fighting for equal rights with men, will sooner or later correct this evil everywhere.

#### DIVORCE

The other evil which is defiling our home life and ruining our civilization is the crime of divorce and remarriage. We might expect to find this evil among heathen tribes and savage hordes; but we must come to the most highly cultured nation in the world and to the people who boast of the highest type of Christianity to find it in its vilest shamelessness. For many years Japan held the record for the most divorces to the population, but now this shame comes to the United States, until the stench of the evil rises to heaven and threatens our very civilization.

The pitiful records of the courts show that it is not the poor and ignorant only who are seeking the dissolution of the marriage tie. It is not the foreign-born. It is the ambitious, commercialized, well-to-do, or rich, nominally Protestant people who are leading in this shameful wave of crime. Fifty years ago divorce was a disgrace to be whispered about under one's breath and the divorcees were all but ostracized from polite society. To-day it is no bar to any social aspiration, even the Presidency of our country!

In 1920 there were 4,401 divorces in England and 132,753 in the United States. From 1867 to 1910 there were 67 divorces granted in Canada and 700,000 in these United States. Our divorces are increasing four times as fast as our population. Here is the sickening table:

Year	Divorces
1900	56,371
1905	68,901
1910	91,638
1915	115,879
1920	132,753
1922	148,815
1924	170,952
1926	180,853

In the twenty years from 1900 to 1920 there were 1,883,591 divorces granted. We must remember that in every divorce there are always two persons separated, so there were 3,767,182 persons involved. But that is not all. In these 1,883,591 divorces there were also 1,318,514 minor children deprived of either a father or a mother! Which means that the astonishing total of 5,085,696 persons were seriously affected and their home life broken. The state that is the worst offender in the number of divorces to the population is Nevada, with Montana, Arizona,

Oregon, Washington, and California following closely. Michigan is the ninth State.

In connection with this evil the National Reform Bureau makes the statement that more than one half of the boys sent to the reform schools in this country come from homes broken by divorce.

#### THE REASONS

The question naturally arises—What are the reasons for this ever-increasing flood of divorces?

(1) The first reason unquestionably is the very large number of hasty and ill-advised marriages in which the contracting parties seem to have no adequate conception of either the solemnity or the real nature of the marriage relationship. With far too many people marriage seems to be a convenient and respectable opportunity for unlimited lust that may be easily and quickly terminated at the will of either party at a small financial expense. So long as passionate, unprincipled people know they can get married for a few dollars and be divorced for a few more and can be socially safe in their lust for a few months or a few years, divorces will continue to be common and the morals of the nation sink to lower and lower levels. We need to be aroused to the solemn realities of marriage as instituted by the Almighty, namely: that it is for the life of the parties who contract it; and that while there may be separations for just and sufficient reasons, there is only one cause of separation that warrants remarriage. God has said: "These twain shall be one flesh"; and Jesus said, "What God hath joined together let not man put asunder." By far the greatest cause of divorce is this low ideal of the marriage relation and an inexcusable ignorance of the divine fiat concerning its sacredness.

(2) A second reason for this flood of divorces is the all but universal entrance of women into modern industrial life. At the present time most girls and women are working before their marriage and are accustomed to have spending money of their own and a more or less financial independence. The men they marry are not always able, nor always willing, to give them a free hand with the pocketbook. The woman misses her independence, feels the restraint of a near poverty and, knowing her ability to go out and earn her own living, she chafes under the condition. Then, when a slight misunderstanding comes, or a petty quarrel develops, the divorce court is sought as a relief and there is a separation that never should have been.

(3) A third reason that enters into the problem is the modern moving picture craze. It is estimated that twenty million people attend the theaters each day. It is common knowledge that very, very many of

the prominent actors have been through the divorce courts one or more times. Some of the most popular actors have the most unsavory records. Then, in many of the films shown, there are wrecked homes—husbands and wives who are untrue—attempts at sexual immorality that are sometimes frustrated and sometimes not; and often the divorce and remarriage of the hero or heroine in the story. All of which lowers the moral standards and serves to educate the public to think of divorce as a legitimate thing.

(4) The ease with which divorces are granted is another reason. A few weeks time and a few dollars and the bonds are severed. Someone takes the fancy for the moment and an old wife is traded for a new one more easily than an old auto for a new one, and at considerably less cost.

So the evil grows with a contagion worse than smallpox.

(5) A fifth reason is the variety and senseless laws that govern marriage and divorce in our country.

The Pictorial Review is responsible for these statements:

Seventeen states fix no marriageable age.

Several fix it at twelve for girls and fourteen for boys, with consent of parents.

Three states fix it at sixteen for girls without consent of parents.

Nineteen states have no law restraining the feeble-minded from marrying.

One state permits divorce on fourteen different grounds.

Two states grant it on two grounds.

One state grants no divorce at all.

Thirty-three states require one year's residence for divorce.

One state requires six months.

In 1920 the number of married juveniles in the United States was: 12,384 girls of fifteen; 41,626 girls of sixteen; 90,930 girls of seventeen; 3,222 boys of sixteen; 7,699 boys of seventeen; 24,944 boys of eighteen; 58,909 boys of nineteen.

The number of divorced juveniles was:

Four thousand five hundred and fifty-nine girls of fifteen, sixteen and seventeen years.

Two thousand five hundred and seven boys of sixteen, seventeen, eighteen and nineteen years.

When states permit such children to marry there is little wonder that our divorce courts are crowded. Many marriages are consummated because of a passing passion, a temporary fancy, an alluring face or figure, social vanity, a greed for money or position. None of these is a proper motive.

We need a new sense of the divine element in marriage and a new devotion to the teachings of the Bible in the matter.

### Is DIVORCE EVER PROPER?

In this country marriage is strictly a legal matter although the ceremony is usually performed by a clergyman. This makes it also a religious service. It is a question which I shall not even attempt to argue, that no state has a right to make any law that shall violate or annul a law of God. No state can make right what the Almighty has condemned. So, what any state does by legislation in the matter of marriage and divorce must finally be judged by what God has ordered concerning these things.

What does the Bible teach about divorce? In the last analysis we must find our ethical standards in the teachings of Jesus our Lord. In order that we may know, we will quote everything Jesus has said in full. In Mark 10. 2 to 12, we read:

"And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife, tempting him. Jesus said unto them—From the beginning of creation, male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. What therefore God hath joined together, let not man put asunder. . . . Whosoever shall put away his wife and marry another, committeth adultery against her; and if she herself shall put away her husband, and marry another, she committeth adultery."

In Luke 16-18 we read:

"Every one that putteth away his wife and marrieth another committeth adultery: and he that marrieth one that is put away from a husband committeth adultery."

From these two quotations we get the rather startling deductions that it is impossible to dissolve the marriage relationship and remarry without committing the sin of adultery. In these two sayings of Jesus he seems to absolutely prohibit divorce and remarriage.

Before we quote the sayings of Jesus as given by Matthew, let us go a little further and study the teachings of the early church in the matter. No person was so commanding a figure as the apostle Paul. In three of his letters he touches this matter.

First in Romans 7. 2-3:

"For the woman that hath a husband is bound by the law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth she be joined to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man."

The second statement is in 1 Corinthians 7. 10-11:

"But unto the married I give charge, yea, not I but the Lord, That the wife depart not from her husband. (But should she depart, let her remain unmarried, or else be reconciled to her husband;) and that the husband leave not his wife."

The third reference is in Ephesians 5. 31:

"For this cause shall a man leave his father and mother and shall cleave to his wife; and the two shall become one flesh."

From these passages you note that Paul agrees perfectly with both Mark and Luke in his interpretation of the teachings of Jesus. The early church did not permit divorce and remarriage.

We are now ready for the two passages in Matthew's Gospel as he quotes Jesus' words. The first passage is in the Sermon on the Mount in Matthew 5. 31-32:

"It is said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery."

The second quotation in Matthew 19. 3-9:

"And there came unto him Pharisees, trying him and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two but one flesh. What therefore God hath joined together let not man put asunder. . . . Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery."

In both these quotations Matthew uses the phrase, "except for fornication," which neither Mark nor Luke quotes and which Paul does not mention. Right here we enter the very crux of the whole subject, the center and seat of the controversy concerning divorce.

#### IS DIVORCE WITH A REMARRIAGE EVER JUSTIFIABLE?

Just what did Jesus mean when he said, "except for fornication"? In order to understand the matter we must know the laws and usages among the Jews when this question and answer were given. First then, let us remember that the Jews in the time of Christ and in the days preceding, never divorced anyone who was guilty of adultery; they stoned them to death! That was the Jewish law from the time of Moses to the time of Christ. Moses gave the law in Deuteronomy 22. 22-24:

"If a man be found lying with a woman married to an husband, then they

shall both of them die, the man that lay with the woman, and the woman: so shalt thou put away the evil from Israel.

"If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the city, and lie with her: then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so shalt thou put away the evil from the midst of thee."

That this law was in force in the time of Christ we know from the account given of the woman taken in adultery whom the Jews brought to Jesus for his condemnation before they took her out to stone her to death. The record is in John 8. 3-11. According to Jewish law a married man might cohabit with a harlot or with an unmarried woman and be comparatively guiltless, but a married woman who had sexual relations with any man, other than her husband, was guilty of adultery and doomed to be stoned to death. On the death of such a wife, the husband was, of course, free to remarry.

So, up to the end of Jesus' public ministry, there was no such thing, among the Jews, as a divorce for adultery. But in the year 30 A. D., the year of Christ's death, the Romans took from the Jews the right to stone to death for adultery and substituted for that the right of a divorce.

But the Jews did have divorces for numerous other causes. The passage in Deuteronomy 24. 1-2:

"When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house she may go and be another man's wife."

Just what is the meaning of that phrase, "because he has found some uncleanness in her"? At the time of Christ there were two Rabbinical schools in Jerusalem which were bitterly antagonistic concerning the interpretation of the law of Moses on the question of divorce.

One group was led by Rabbi Hillel, who held that a man might divorce his wife for almost any cause; such as that she burned his food. The other group, led by Rabbi Shammai, held that only unchastity was a permissible reason for divorce, for already Roman law was beginning to make it difficult and all but impossible to put a woman to death for adultery. When the Pharisees came to Jesus with this question, "Is it lawful to put your wife away for every cause?" tempting him, they were merely trying to force him to take sides in the controversy and thus make enemies. He took sides. Read Matthew 19. 6-9:

"What therefore God hath joined together let not man put asunder. They

say unto him, Why did Moses then command to give a writing of divorce and put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Jesus, therefore, has made it perfectly clear that no "other cause" is a sufficient reason for the breaking of the marriage tie. When he spoke, stoning to death was the penalty for adultery, so neither Mark nor Luke makes any exceptions. When Matthew wrote his Gospel and the death penalty had been removed by the Roman government, he uses the phrase, "except for fornication."

We are now ready to consider this phrase, "except for fornication." Just what did Jesus mean by fornication?

If you will turn to the original Greek you will notice that the word translated "fornication" is "porneia" . (*porneia*), while the word usually translated "adultery" is the word "moichaomai" from (*moichesia*).

In our English language everyone knows that commonly the word fornication is used to refer to illicit sexual intercourse of the unmarried, while adultery is the illicit sexual intercourse of those married. But in Bible times and Bible lands the unmarried who were betrothed were considered as the married. The case of Joseph, the carpenter, and Mary, the mother of Jesus, will illustrate. In Matthew 1. 18, we read:

"When his mother, Mary, had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privately."

Note that Joseph and Mary were only (?) betrothed, but Joseph is spoken of as her husband! In H. Clay Trumbull's book, *Studies in Oriental Social Life*, on page 21, is this sentence:

"A contract of betrothal is the real contract of marriage."

And on page 26, this:

"A betrothal in the East is counted quite as sacred and quite as binding as a marriage ceremony. It may indeed be broken, but its breaking is even more of a matter than a divorce, and a woman who is betrothed is looked upon as already a wife."

Mary was betrothed to and therefore the wife of Joseph. But before the actual ceremony of marriage, Joseph made the discovery that Mary had committed fornication (as he thought!) To publicly accuse her would condemn her to be stoned to death. But, "being a righteous man," he decided to put her away privately, doubtless hoping somehow she would escape stoning.

So "fornication," in that case, would carry all the weight of "adultery" to-day. A few months ago there came into my hands a volume by Rev. R. H. Charles, archdeacon of Westminster Abbey, London, a man who seems to be a very learned Greek scholar, an achievement to which this writer does not plead guilty! Tracing the two Greek words "porneia" (*πορνεία*) and "moicheia" (*μοιχεία*) through both classic and sacred literature; through both the Old and New Testaments, in a thorough study of over twenty pages in the volume, he comes to the conclusion that while moicheia (*μοιχεία*) is used usually only for the act we speak of as adultery, he shows that the word porneia (*πορνεία*) is a far more general word and is used for almost any and every form of unchastity and sexual uncleanness. He, therefore, suggests that the very best English word by which to translate it would be our word "unchastity," which would include such particular sins as incest, sodomy, fornication and adultery.

If his conclusions are correct, then when Jesus used the word fornication he clearly meant that the sacredness of the marriage tie was broken when either party was guilty of illicit sexual sin. And this teaching seems to be perfectly in accord with the teachings of the Old Testament. There the Israelites are spoken of as the bride of Jehovah. When they forsook him and turned to idols, God speaks of them through the prophets as having committed the crime of adultery. In Jeremiah 3. 6-8,

"Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there played the harlot. . . . And I saw, when for all causes whereby backsliding Israel committed adultery, I had put her away and given her a bill of divorce."

Then, we are all familiar with the fact that God having "divorced" Israel, turned to the Gentiles to find him a bride! It would be quite improper to draw this analogy too closely. It is only referred to here to show that the crime of adultery absolutely dissolves and breaks the sacredness of marriage.

Summing up the teachings of Jesus then, we have the facts clearly taught: First that Mark and Luke wrote when death was usually the penalty for the crime of adultery and when it was definitely understood that adultery entirely broke the marriage tie.

Second, that Matthew wrote many years later when divorce, and not death, was the well-understood penalty for the sin of adultery.

Third, Jesus clearly states that adultery is a sufficient cause for divorce because it is a crime that so wholly annuls and destroys the very essence of the marriage relation that the act in itself is a breaking of

that tie. But he also clearly states that nothing else is a sufficient cause for a divorce, because nothing else breaks the bonds of marriage.

If the laws of God are back of civil law, then what right has a state to grant a divorce for such reasons as cruelty, desertion, non-support, drunkenness, insanity, felony, incompatibility, barrenness, abuse, quarrelsomeness, or anything else except adultery? The state that does these things is overriding the laws of God and cannot be guiltless. The apostle Paul gave permission to the members of the early church to separate and live apart if they could not live together in peace; but he absolutely prohibited either from a remarriage unless there had been the guilt of adultery; and he states that a person who leaves a husband for other than adultery and remarries shall be called an adulteress. Romans 7. 2-3.

"For the woman that hath a husband is bound by law to the husband while he liveth, . . . but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress."

Immediately there will be some who say, "That is a hard saying." Yes, and there are many hard things in this world. A child of two years falls on a scissors and puts out both eyes. It is blind for life. That is hard, but it does not change the fact. The child suffers through all its life for an act of carelessness or ignorance. A playmate cuts off a child's hand, and the child grows to manhood and goes through life with only one hand. It is very hard. A boy points a gun that he didn't know was loaded at his companion and pulls the trigger. But the gun was loaded and the companion is killed and the life is gone forever. That is hard, too.

It is hard to be tied for life to someone after love is dead. But when the mistake has been made we must abide by the results, or separate and live apart. That is the teaching of the Great Master. God may and does forgive our mistakes and sins, but that does not alter the results or effects of those sins. Esau sold his birthright, and afterward regretted it and sought it again with tears, but never found it. David most bitterly regretted his crimes of adultery and murder, but the babe was born and Uriah never was restored to life. The results of his sin remained. Judas returned the money he had received for betraying his Lord and in a frenzy of remorse went out and hung himself; but Jesus went to the cross because Judas betrayed and sold him. God forgives our sins but does not change the results of those sins. We must bear them, with his grace.

When two persons have taken the marriage vows they must abide by those vows through life, or else be content to separate and live apart.

This is the law of God concerning marriage. All of which carries its lesson of the tremendous importance of the marriage relationship.

The vigilant and erudite editor of the **METHODIST REVIEW**, Dr. George Elliott, has called attention to the fact that the founder of our denomination and one of the world's most brilliant biblical scholars, perfectly agrees with the conclusions stated above.

The forty-four sermons of John Wesley contain our standards of doctrine. In one of these sermons, referring to Matthew 5. 29-30, he says:

"All polygamy is clearly forbidden in these words, wherein our Lord expressly declares that for any woman who has a husband alive to marry again is adultery. By parity of reason it is adultery for any man to marry again, so long as he has a wife alive, yea, although they were divorced; unless that divorce had been for the cause of adultery; in that only case there is no Scripture which forbids (the innocent party) to marry again."

Imagine, therefore, the consternation that swept through the whole of Methodism when, in the hurried closing hours of the last General Conference, in the face of the teachings of Jesus and in direct contradiction to the standards of doctrine of our Methodism, and in the face of the ever-increasing wave of the divorce evil, a lower standard was permitted and our position weakened!

If Jesus would not and did not lower his standards to admit the rich young ruler into the fellowship of the apostles, what is the Master thinking of the recent action of the Methodist Episcopal Church? This is no time to lower standards in the face of the tremendous attack of vice and lust. It is a time to raise our standards to the high level that the Master taught and to enforce the rule vigorously and insistently. This is no time for the Church of Christ to yield, for in yielding we shall only increase the shameful wave of vice that is fast corrupting the whole nation.

#### HOW SHALL THE EVIL BE STOPPED?

That is the practical question that confronts the church and the nation to-day.

First—There must be greater publicity given the teachings of Jesus. In the background of almost every man's mind there is a latent respect for the Bible and the teachings of Jesus. There is no question but many people are divorced and remarry who are not conscious of breaking God's law. They have sinned without knowing they have sinned so deeply.

In human courts ignorance of the law is no excuse, and ignorance of God's law will furnish no excuse before the bar of heaven. It is our

business to know and do the will of God. A New Testament can be procured for a few cents. The trouble is people do not read the Bible and do not know the teachings of Jesus. Everyone should make it his business to know.

Second—There should be very definite reforms made in our laws so as to prevent hasty and early marriages. The privilege of the franchise is not given until one is twenty-one years of age. Marriage is a thousand times more important than voting! When children of twelve and fourteen are permitted to marry, as they are in nine States, it is a crime against civilization.

There should be uniform marriage and divorce laws in every state. Indeed, the matter should be brought before Congress and a national law made.

Third—There should be a law requiring a physical examination before a license to marry is granted. In a remarkable pamphlet quoted by Dr. Newell Dwight Hillis in a sermon these statements are made:

(a) That seventy-five per cent of the young men in our large cities have had one or more of the social diseases.

(b) That at least sixty per cent of the operations performed on women in our hospitals are the direct results of these diseases communicated to them by unclean husbands.

(c) That physicians say that twenty per cent of the blindness, about ninety per cent of the insane and mentally defective children, and about fifty per cent of the involuntary childless marriages, come from the effects of these diseases.

Any person who has defiled himself through vice should not be permitted to marry and thus carry disease and suffering to a pure woman and transmit defilement to innocent children.

Fourth—No clergyman of any denomination should consent to perform a marriage ceremony where either party is divorced unless there is unquestioned evidence that that person is the innocent party in a divorce granted for adultery. Bishop Hughes said to a group of clergymen once:

**"For the paltry price of a wedding fee you have betrayed the honor of the church and the Christ whom you serve."**

Not until these reforms are instituted may we hope to see much lessening of the divorce evil. Let it be the determined resolution of every person who loves righteousness to use time and influence to bring to pass these reforms in order that our beloved country may be cleansed and purified from an evil that threatens to undermine the very foundations of our Christian civilization.

## THEOLOGICAL UNCERTAINTY AND SPIRITUAL LOYALTY

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It behooves us to be humble in our assertions regarding final knowledge. However strong our inclinations toward dogmatism, even a little serious thinking ought to curb all such tendencies. We imagine that we know much more than we actually do. Having come by process of thought and investigation into the possession of a few scattered conclusions, we easily delude ourselves into believing that we can speak the last word concerning any fact. However, Huxley's famous statement ought to put us on our guard lest we become over-assertive. Never a time when it was more necessary for us to ponder his wise words, "We don't, any of us, know much about the universe."

Indeed, we ought to see that we don't know much about anything! The great facts that have ever stirred the inquiring spirit of man are shrouded in mystery. The search for explanation goes on unabated. The complete understanding of the myriad questions of existence, God has not given to us. The inner essence of things is beyond our finite comprehension. We stand baffled and bewildered when we seek for full and satisfactory knowledge of even the so-called commonplace things of our world order. The ultimates escape us.

The everyday phenomenon of science are so amazingly complex that the greatest minds humbly acknowledge their inability to get at the heart of things and to find explanations that will satisfy the reason. When the powerful Newton, in his well-known declaration, states that what he knew in comparison with what he did not understand, was like the cup of water contrasted with the boundless seas, he but gave utterance to the feeling that keeps humble the wisest and most useful of the researchers into nature's secrets. They are aware only too painfully of the smallness of the actual knowledge they possess, even after years of laborious investigation. What are electricity and light and heat and magnetism and gravitation and ether and chemical elements and atomic powers? Nobody knows! However earnest the specialists may have been in the search for final truth, they frankly acknowledge that their theories are only vague outlines of what they believe to be the inner essence of things. The scientist knows enough about the practical workings of these elemental secrets to utilize them in some small measure for mankind's benefit, but he recognizes that

beyond a certain point his powers of comprehension are unable to go. He is compelled to confess his ignorance. For myriads of questions he does not as yet do more than suggest an answer. They transcend his power of explanation. Science knows only in small part.

Equally so is philosophy bound. It is forced to admit the narrow limits of human knowledge. The problems that the thinkers of antiquity strove to elucidate are the ones that still challenge and baffle the skill of our modern philosophers. Final truth ever eludes them. They do not dare to speak of anything except in general hints and in broad conclusions. Still we are trying to comprehend the nature of the Infinite Being, the meaning of Personality, the sway of Providence, the interdependence of mind and matter, the implications of immanence and transcendence, the correlation between intelligence and natural forces. Even though we may not like to admit it, we will have to acknowledge that even the most painstaking philosophy has not led us into the place where we feel we have incontrovertible conclusions. Professor James must have sensed this when he stated, "Philosophy is just the stubborn effort to think things through." Human thinking has given us enough knowledge so that we can safely regulate our lives by it, but it never speaks any final words. Philosophy knows only in small part.

In the same sense, psychology keeps us humble. We grope in the dim twilight. We have some usable facts, but how to explain these, we are utterly powerless. We are like children trying to count the stars, when we endeavor to explain how body and spirit are related, or what was the origin of life and consciousness and conscience, or how external phenomena are transformed into sensations and thoughts and actions; or what is the relationship between man and animals, between the conscious and the sub-conscious life, between determination and free will, between death and immortality! Surely psychology also knows only in small part.

Consequently we ought not to be disturbed or baffled when we find that in the realm of theology there is so much uncertainty. Inevitable this is, inasmuch as theology must necessarily base itself upon the partial conclusions of science and philosophy and psychology. Theology cannot be expected to pose as an exact science. Our finite powers cannot compass God, his thoughts are not our thoughts. We are so created that all of our efforts fully to understand God's nature are foredoomed to failure. Faith rules us where knowledge is inadequate. Through our powers of mind and spirit, we know enough about God to regulate our lives to his glory and to our salvation. But we do not know enough

about him so that we dare dogmatize. All hard and fast beliefs that pose as final explanation of God are intellectual illiteracy. Because our theological data are indeterminable, must we never permit ourselves to become bigoted or over-positive.

But, sad to say, one of the universal tendencies of theology is to become dogmatic! Despite the fact that it deals with so many problems to which no final answer can be given, it all too often grows noisy and belligerent, and hostile to revision. Around all beliefs there are likely to develop so many traditions and practices that any disturbance is considered both destructive and impious. While we are unaware of it, irrelevant theories are crystallized into set dogmas, that defy revision and resent reinvestigation. Pitiful illustrations are the dogmas regarding an inerrant Bible, or an infallible church, or the ludicrous denial that a man can be a theistic evolutionist and still be a Christian, or the contention that the fact of the atonement necessitates complete acceptance of one particular theory of the atonement. Not strange that rigorous insistence upon this dogmatic attitude as synonymous with Christianity, arouses controversy that is worse than useless because it inevitably becomes rancorous and divisive, and because it makes us pitifully forgetful of our supreme social obligations toward our fellow-men.

The inevitable consequence of this controversial attitude is that conformity to a certain statement of a creed, however complex its items are, may be considered more important than conformity to the highest ideals of Christianity. Orthodoxy is stressed more than orthodoxy. Subscribing to a creed has many times been reckoned more significant than the living of a holy life. In the meantime, the ugly spirit of contention is sometimes generated, which is the very antithesis of vital religion and which makes impossible the victory of Christ's cause. The universal history of controversy has been that over-emphasis upon speculation and metaphysical rationalizing has devitalized religion and has pitifully retarded the growth of the kingdom of God.

Could we but get this new conviction as to theological uncertainty, some things would inevitably result. Tolerance and good will would be generated toward those who disagree with us. The kind of bigotry that has brought forth so disastrous a harvest of ills would be prevented. There would be awakened a new zeal for investigation and research, if we knew that even the most cherished beliefs could be calmly examined in the hope of discovering some new application to life. The passion for facts would produce such new evidence that we would make incalculable progress toward that truth which makes us finally free. Nor

would zeal ever be deflected from the supreme task of making humanity over into a real family of God, where evil has disappeared and good will reigns.

And it is just this emphasis upon spiritual loyalty that our time needs supremely. Controversy has distracted us. It has deflected our energies and enthusiasms. It has made us criminally oblivious to our supreme duties. But the very fact that in so many matters of theological interest there is uncertainty ought to impel us more definitely than ever toward those things of practical life in which the spirit rules. Theology divides us. Stress upon the great essentials of the religious or the moral life unifies us. Utterly impossible to get humanity to agree upon statements of doctrine. Most good men easily can agree upon those basic things of the spirit which determine what is the welfare of individuals and nations.

Indeed, the real test of all religious life is this loyalty to spiritual essentials. No theology is worth anything that does not make us social-minded. Any creed that does not eventuate in unselfish service for the good of our fellow-men is absolutely futile. We prove ourselves religious beings by translating the beliefs of our minds into the warm affections of the heart until all of life glows with kindly concern for the welfare of others. To subscribe to a creed is nothing in comparison with giving the life in unselfish devotion to great causes. To our unspeakable hurt, we have stressed belief and neglected practice. Chaos is everywhere because we have emphasized conformity to creed so much and goods of life so little. We have wasted our zeal and prostituted our enthusiasm by thinking over much of purely speculative matters when we should have been passionately at work on our heroic task of destroying evil and of establishing good will in hearts and institutions.

Nor is there any doubt that the religious leaders who have most benefited humanity are those who stressed practical religion. These have but learned their secret from Christ. He gives us the proper viewpoint when he declares, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven."

I am wondering whether most of our religious strife has not come from the over-emphasis upon correct thinking and too little stress upon righteous living. Not until we hold as things of supreme importance the spiritual values of life, can we expect discord to be stilled and real progress to be made in the salvaging of civilization. When we are wholeheartedly at work in the primal tasks of making this world a decent place

in which to live, we can almost entirely forget these speculative matters shrouded in impenetrable mystery.

Every student of philosophy is aware that just this transition from the speculative to the practical interests of life is what the greatest thinkers recognize to be necessary, unless life itself is to become chaotic. The famous Kant gratefully passed from his unsatisfactory *Critique of the Pure Reason* to the vital conclusions of *The Critique of the Practical Reason*, in which he particularly stressed those things that validated themselves in life. Our great American philosopher, Bowne, in his great volume on Theism, similarly argues, "All working theories of ethics must transcend formal principle and seek for the supreme moral aims and ideals in some general theory of life and the world. Our fundamental practical beliefs are formulations of life rather than speculative deductions and their evidence must be found in their harmony with life. The problem of our deepest beliefs is seen to be one of life and experience and history, rather than of academic reflection alone. Only by living in the service of the highest and the best can our supreme practical convictions be won."

What does this mean except that life demands for its ennobling certain mighty principles? Upon these the ages have put their approval. Without them civilization is impossible. They are the very foundations upon which all the priceless experiences of our human existence are based. To lose them would be to wreck humanity. They are life's indispensable spiritual values, that guarantee man's higher existence. As Copernicus was able to prove his astronomical claims by appeal to the movements of the planets for which there was no other adequate explanation, so the mighty essentials of mortality and religion validate themselves by the demonstration which life itself affords. Without these all that is most precious falls into ruins. *To make them regnant, Christ spoke in authoritative word and in matchless life and in amazing sacrifice.*

The ethical essentials have their eternal and irrevocable significance. As Dr. Newton recently stated, "Moral law is not a mere convention; it is written in the very constitution of things. Byron in his years of wildest revelry wrote in a letter to Tom Moore, 'Virtue, as I begin to see, is the only thing that will do in this damned world.' Exactly. The man who fancies that the moral law is as fiction agreed upon is taught the truth of a moral order by terror and tragedy, as Byron found his youth blighted by the 'sere and yellow leaf.'

All of this Professor Peabody had in mind when he wrote, "Religion to Jesus was not a form of thought, but a way of life. Sound knowl-

edge and straight thinking issue from moral loyalty. The way of Jesus a life."

The supreme question then for the individual or for the Church leads to his truth, and the truth becomes thus not a doctrine merely, but or for humanity, is as to the attitude we shall take toward these essentials. Shall we be loyal to them or not? Shall we make the victory of these principles our supreme ambition? Shall we passionately dedicate our lives to their universal sway? Shall we willingly pay the heavy price of sacrifice for their triumphs? Shall we allow minor things to take the place of priority over these major things? Do we make it easy for adverse principles to prevent the general acceptance of these life essentials? Indeed, in our religious experiences, we must once and for all determine which things shall have the pre-eminence; whether the speculative or the practical shall dominate.

Very suggestive it is that some of our clearest modern thinkers have been voicing just this conviction, regarding the urgent necessity for a changed viewpoint as to life's supreme problems. Instead of merely debating about our exalted Christ, we must learn obedience to Christ. Obedience must come first. There can be no substitute for loyalty to him and to his commandments. Speculation and theorizing have their legitimate place, but they should not be given the first place. All else is vain if we refuse to do what he commands us to do; if we neglect to catch his spirit; if we are indifferent to living the kind of life that he lived, more clearly must we see the meaning of Christ's challenging words, "Ye are my disciples, if ye do the things I have commanded you."

Our deepest convictions have their birth out of life's experiences and not out of rationalistic processes alone. So argues Brewster in his *Understanding of Religion*. So pleads Ellwood most eloquently in his masterly *Reconstruction of Religion*, when he says,

"There is urgent need in our world today of a new, reunited, revitalized Christian church, which shall take up anew, with the faith of its founder, the task of redeeming the world. This must be a practical unity, a genuine brotherhood in service which transcends and tolerates differences in non-essential matters. When the teachings of Jesus become the accepted maxims of all churches, the long-waited-for reconciliation between churches will come. Obviously the way to bring this about is not to debate or to argue but to enter into such relations of co-operation as the spirit of love which Jesus taught would prompt. Personal loyalty to Jesus will translate itself into personal loyalty to the cause which he represents."

On this basis, how much easier do tolerance and good will become. We readily develop a kindly spirit toward those with whom we fraternize

for the sake of the victory of some noble cause. Theological differences are well nigh forgotten in the unity which a common task generates. What is vital Christianity except a call to co-operation for the sake of redeeming humanity? If we forget this sublime objective, all fine-spun theorizings or all theological contentions are utterly in vain. Let no man make sport of Christianity by calling himself after the Master's name and not having the Master's passion for service.

Nor, in my judgment, would any of the essential truths of Christ in their higher ranges be jeopardized by such an attitude. The real glorification of Christ can come only through the victory of his principles and his ideals. If the world continues to disregard and disobey the sane and feasible truths of Christ, not all the argumentation and theorizing and debating will be of any significance. Humanity will nevertheless be faced toward perdition. We are saved not by theology but by obedience to Christ. I am persuaded in my own heart that Christ is less interested in having people form an absolutely correct idea about the mystery of his being than in having them show unwavering loyalty to the principles and the purposes for which he laid down his life. Through our process of loyalty Christ comes to his real exaltation!

What a sublime call this is to the living Church! His plans for humanity must be made victorious. No hope for mankind unless his truth is made regnant. Our deepest thinkers and most eager leaders continue to warn us regarding our future. It is "Christ or Chaos." For some, the authority of Christ will ever depend upon the validity of his claims as to a supernormal origin. For others, his right to leadership will be proven by the sanity and practicability of his teachings! But we will acknowledge his authority not merely because of the claim as to a unique relationship to God, but because we increasingly are convinced that the progress of humanity is utterly impossible without the truths that he taught and the spirit which he exemplified. Multitudes will continue to accept Christ's leadership because they believe him, in a unique sense, to be the revelation of God and his purposes. Other multitudes, passionately anxious about the welfare of humanity, are with deepening enthusiasm seeing that there is no salvation possible for universal mankind until what He declared is put loyally into practice in all the motives and activities and institutions of the race. Only when the time comes that men believe in God, the Father, as Christ portrayed him, and in love as Christ incarnates it, and in sacrifice as Christ practiced it, can the kingdom of God truly be established among men. Loyalty to these spiritual verities means life on the diviner levels. Not impossible for

Protestant and Catholic, Jew and Mohammedan, Agnostic and Theist to agree upon these sacred essentials, and to join in the stupendous privilege of building the kingdom of God upon earth. Tennyson wisely wrote, "We needs must love the highest when we see it."

And when we love the highest, all of life will be brought into the unity that blesses and conquers. Who doubts that loyalty to these eternal spiritual values, entirely apart from their controversial aspects, is the only hope of this distraught world? Doom awaits us unless vital religion restrains and guides the world. Our supreme business is to make brotherhood victorious. Civilization itself is in jeopardy! While materialism and race prejudice and poverty and political rottenness and tyranny and greed and injustice and war threaten to destroy us, as Japan was shaken by the earthquake, what sane man who cannot see that what we need is a passionate loyalty to the spiritual values? There must be a marshalling of the complete religious forces of humanity. How utterly diabolical for us to bewilder and divide these forces on questions concerning which there can never be theological certainty. The very fact of our uncertainty ought to compel us into a vital unity in bonds of the spirit, which shall make easy the task of bringing humanity into its higher life.

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### THE PREACHER'S POWER

'Tis truth distilled from live experience,  
That in its wholeness finds the heart—  
Deep calling unto deep, in tones divine  
That put to open shame the rhetorician's art.

Only so much I have, as I have lived;—  
In conscious being is the spirit's dower;—  
Life is its own commanding evidence,  
And speaks from soul to soul, with all-persuasive power.

BENJAMIN COPELAND.

Buffalo, N. Y.

## THE SOUL OF THE INCARNATION

WILLIAM WILBERFORCE COSTIN

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**THERE** is a vast difference between saying Jesus is divine and that he is Deity; at one time the divine Christ meant the God-Christ; but, since, in these days, all men are held to be divine, or have in them divinity, it becomes necessary to distinguish between man and "The Man" in this particular. Was Jesus divine merely or was he God? Are there degrees of divinity in men? And was Jesus the man of the highest possible degree of divinity, and yet not God? In other words, had he Godlikeness raised to the highest power? Was he near God, but not God?

The view that Jesus is like God but not God gives the world a Saviour who is human merely; he may be the superman, or the supreme man, or the supernal, celestial man—the greatest and the best man that ever lived—but if only a man he cannot possibly save men; and to worship him if he is only a man is idolatry. Those who view him, however, as a man only and worship him are saved from idolatry by the fact that he is God, although they do not acknowledge it. The soul that worships him sincerely, though failing to accept his Deity, must receive impacts of blessing from him who is God. Man's view of Christ does not change the nature of Deity; as God, Christ will answer to those who worship him in spirit and in truth despite their halfway views of him. Man's thought of Jesus may be contrary to the fact of Jesus. If the thought of Jesus is that he is a man merely and the fact corresponds to that thought then Jesus is not Deity and cannot function as God. He cannot forgive the sins against God; he cannot create or regenerate; there are many other things he cannot do as God does them. He is without an eternal existence, unless we say that all souls are eternal and the universe is eternal; in that case we would have an eternal dualism as between God and souls and God would not be absolute but determined by the dualism and ultimate unity would be impossible. Jesus as man merely would be a finite creature. If the finite can save the finite there is no need of an infinite Saviour. The fact is that people generally want to and do believe in the Deity of Jesus; they may find it impossible to construe it, but for manifold reasons they are shut up to it. Anything less than his Deity means the wrecking of the whole scheme of things. To be without the God-Christ leaves a chasm that is impossible to bridge and sets a problem infinitely more difficult than

the miracle of the incarnation itself. The reasons that make it necessary to postulate the Deity of Christ are sufficiently overwhelming to lead us to believe in his Deity even though we may not be able to construe a single item in it. So we would say to those who cannot see just keep on believing; do not cast it aside but hold it in abeyance if necessary as something to think about and get light upon. With these thoughts before us we proceed to the consideration of the incarnation; not with the expectation of rendering a perfect account of the process, but rather for the purpose of pointing out the difficulties and showing where the miracle is.

It should be said that by the Deity we mean the absolute Soul; not the absolute Soul of the universe in the sense that it bears a similar relation to the universe that the finite soul does to the body, but the absolute Soul in that it occupies a category we characterize as infinite, while man's soul occupies a category we characterize as finite. In no possible way can the infinite become the finite or the finite become the infinite. The absolute Soul is forever absolute, while the finite soul is forever finite.

"The relation between God and man is not such that man by growing can become God. Limits are set to man above in the very constitution of his nature and he cannot pass them. He may become a perfect man, but he cannot transcend his nature and become infinite like God." Clarke, *An Outline of Christian Theology*, p. 292.

It should be said that finite souls are what they are through the plan of the infinite; they are the creatures of the infinite. The rise into being of every finite soul is the result of the creative will of God. The absolute Soul is not in some particulars structurally unlike finite souls—but of course it remains in the infinite category. The absolute Soul is a unitary, self-directing, spiritual agent; he thinks, wills and feels; he is conscious and self-conscious; he is not subject to growth but has all the fullness of infinite personality; he is in truth the absolute, complete and holy Person, the Word. It is not incorrect to affirm that the structure of the infinite thinking is similar to that of the finite. Thinking is thinking everywhere, though God's thoughts are not always man's thoughts, as to meaning, etc., but, as having being, they are like man's in that they are mental, and are the result of the thinking activity which in God and man is creative. While God's thought ranges throughout a great universe the fringes of which finite thought scarcely touches, yet the range of man's thought is entirely open to the infinite mind. That means that the God who creates finite minds not only knows all about the machinery of how they think but is able to think finitely; also to feel finitely; to will finitely; and to live finitely, just as a human being lives. That does not mean that

the infinite is bound by any necessity of his nature to think, feel and will as a finite soul—for he can rise in his thinking above and beyond the finite at any moment—but it does mean that by virtue of his human thinking he immediately and intimately understands finite life, and can upon occasion function in it. That psychical activity of the Deity that enables him to function finitely—as a human soul—makes possible the incarnation. “There must be some community between the divine and the human to make the incarnation possible.” Bowne, *Studies in Christianity*, p. 92. As Clarke says, “It does not follow that God cannot become man.”

We wish now to consider the soul of the Incarnation as consisting of the Deity vitally masked in the human body of Jesus. In that case Jesus lacked a human soul, the Deity taking its place. The normal psycho-physical parallelism as between the human soul and the brain was maintained as between the Deity and the physical in Jesus. The brain as a vibrating organ in the ordering of sensations summoned the Deity in Jesus at the point of his sensibility to an out and out creation of his sensations. Nothing got into the Deity-Soul except through his constitutive processes. The categories of thought were the forms through which knowledge was mediated to the understanding. Space and time performed the a priori functions of mediating objective experience through their respective forms, while the higher faculties of the understanding grouped, associated and related the raw material of sensation into rational systems of thought. In other words the Deity in Jesus in the absence of a human soul performed all the mental, volitional and emotional functions of the finite without becoming any less the Deity. That does not mean that there was any necessity in his nature compelling him to function thus; it rather means a voluntary act that put the Deity under moral obligation. The functioning of the Deity had to be of such a character—that is, so entirely human—as not to make the physical presence of Jesus abnormal; certainly not so unnatural as to disrupt his humanity. He must be a normal human being and at the same time the Deity incarnate. It is not to be supposed for a moment that the Deity thus related to Jesus was detached in any way from the Godhead; his metaphysical immanence dispelled the necessity for that; besides a detached Deity is an impossible conception. Neither did the Deity in Jesus have two centers of consciousness—one for his humanity and one for his Deity; the one divine consciousness embraced both the divine and the human awareness. The Incarnation as thus conceived secures without intellectual dethronement the full Deity of Jesus, and structurally establishes him as God. This should be said, however, that while God in his fullness was present in Jesus from his inception, that

presence was progressively manifested along with a developing physical nature that knew no disruption or unnaturalness. So much for the theory that provides for the Godhood of Jesus through masking the Deity in a human body. While the Incarnation is much more than filling the place of the soul with the Deity in that the humanity of Jesus is incomplete—lacking a human soul—the theory is better than no Deity at all in Christ though the human soul be present. In other words, we are frank to affirm that, at whatever cost, the Deity of Christ must be secured.

We wish now to view the Incarnation in the light of a complete and perfect humanity. Up to the close of the second century little attention was given to the soul of Jesus; the earlier writers accepted the Scripture statement, "The Word became flesh," without defining "flesh" to include the soul of Christ. Tertullian, Origen, and Irenaeus were among the first to definitely affirm the existence of the soul of Jesus. Origen taught the pre-existence of Christ's soul and its union with the Word. Apollinaris, of Laodicea, held that the Word took the place of the soul in Jesus; his position grew out of the Arian denial of Christ's soul. The ecumenical council which met at Chalcedon in 451 set forth as defined by Leo the Great, Bishop of Rome, the following creed:

"Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ; complete as to his Godhead, and complete as to his manhood; truly God, and truly man, of a reasonable soul and human flesh subsisting; consubstantial with the Father as to his Godhead, and consubstantial also with us as to his manhood; like unto us in all things, yet without sin; as to his Godhead begotten of the Father before all worlds, but as to his manhood in these last days born, for men and for our salvation, of the Virgin Mary, the mother of God, one and the same Christ, Son, Lord, Only-begotten, known in two natures, without confusion, without conversion, without severance, and without division; the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained, and both concurring in one person and hypostasis. We confess not a Son divided and sundered into two persons, but one and the same Son, and Only begotten, and God Logos, our Lord Jesus Christ."

In general the theologians of the Reformation held to the Chalcedonian creed.

Much of what we have said about God in Christ functioning without a finite soul may be affirmed of the Deity of Jesus functioning through or with the human soul. To hold that the soul of Jesus was created is in harmony with the general theory as to the origin of souls. The Scriptures refer to God as the Father of spirits in contrast with the fathers of our flesh. "Furthermore, we had the fathers of our flesh to chasten us,

and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" (Heb. 12. 9.) Professor Sheldon says:

"The trying task for creationism is the explanation of heredity. The great stumbling block for traducianism is its affinity with materialism, since it cannot be apprehended how the soul can come from the parents unless it is of separate divisible substance, whereas its spiritual nature requires it to be thought of as an indivisible unity, to which the idea of partition is utterly foreign. This is so serious an objection that the preference must be given to creationism if any tolerable explanation can be offered on its basis for heredity. As a matter of fact, a partial, if not a complete explanation is afforded. The bodily organization of the child takes an impress from that of the parents through natural connection. In the early stages of the soul's development, before the era of reflection and self-control, this organization determines almost wholly the content of psychical experience. Parental characteristics have also an opportunity to transmit themselves through the intimate connection of the mother with the child during the embryonic period. The emotional tides which send their vibrations through her organism penetrate the sensitive being of the embryo. Not infrequently some marked bent or disposition of the offspring may be referred to a powerful emotional crisis in the mother. Thus physical connections with the parents, though they be not competent to determine directly the characteristics of the soul, do powerfully condition its experiences in its most plastic period, and these experiences are elements in shaping the personality, morally and intellectually toward the type which it reaches. This explanation may not be entirely adequate, but it goes no little way toward covering the facts which need to be accounted for, and so helps to legitimate the preference for creationism." (*System of Christian Doctrine*, p. 285.)

While the human soul of Jesus was in the process of coming into being by the creative act of God, the Deity—the second Person of the Trinity—permitted himself to be created into that soul. It must be said, however, that the process involved no change in the structural nature of the Deity. For the Deity to be created into the human soul of Jesus it was necessary that the Deity's human functioning should be so completely human as to parallel the human functioning of the soul of Jesus. For instance, the thinking of the Deity was human thinking, as such it would parallel as a process the human thinking of the soul of Jesus. We have seen the Deity had human emotions; these of course would parallel the emotions of the human soul of Jesus. The will of the Deity could act humanly along with the will in the human soul of Jesus. Not that the Deity had two wills, but that one will could function both divinely and humanly. We have seen that the consciousness of the Deity was human as well as divine; as human it would parallel the consciousness of the soul of Jesus. If the soul and Deity in Jesus were placed side by side, or, if the Deity were attached merely to the soul of Jesus, the functioning so far as the human is concerned would be parallel throughout. But the rela-

tionship of the Deity and the soul of Jesus was vastly more than mere attachment; it was the creating of the Deity into that soul as it came into being. Without that process of "creating into" there would be two parallel persons in Jesus; but even then it is not hard to secure unity of personality in Christ. For instance, in thinking, the unity would not be in the parallel processes of the two but in the meaning. Where we have two meanings exactly alike they immediately blend and become one. Jesus was conscious of meanings, but not of the thinking processes. His awareness of like meanings as blended gave unity to his personality. So with the emotions; Jesus was not feeling the processes which yielded the emotions but the emotions themselves; as such two sets of like emotions though from different sources blended into one and gave the sense of unity. Like volitions, as the product of different wills, blended in the consciousness of Jesus, producing the sense of oneness. Two parallel consciousnesses humanly alike blended in their sense of awareness and became one. It should be said that not at any time was the self-consciousness of the Son of God in eclipse. "His consciousness was neither that of God nor that of man exclusively but was that of the unique God-man who was constituted by the Incarnation. No other personal consciousness was ever wholly like him." (Clarke, *Ibid.*, p. 298.) Now it must be said, that this form of the unity of the personality in Jesus rested not on the oneness of the Deity and soul in Jesus but on the oneness of meanings, emotions and volitions; to establish the structural unity of the Deity with the soul in Jesus is the miracle of the Incarnation. How was it possible to have two persons, the divine and the human, so blended in Christ as to produce one Person? John of Damascus denied personality to the human in Jesus. Kenosis is understood by what the second Person, the Word, did; first, he permitted himself to be incarnated, to be created into the human soul of Jesus; that is, he consented to it, he agreed to it. Second, he actually experienced what he agreed to. He became flesh; he was created into that human soul forever. While he emptied himself of being on an equality with God, it means at least that he no longer was as the First Person or the Third Person, a God in the Godhead merely, but he was all that plus being the Deity who was created into the human soul of Jesus. As God, before the Incarnation, after he gave his consent to be made flesh, he is the servant of the plan of redemption; and, then, as incarnated, the eternal Servant becomes the servant of all. "Being made in the likeness of men" refers to the creative processes in the human matrix. It is to be noted that he was not made a man merely but in the likeness of men. He was a man plus the God in him. "Being found in fashion as a man" refers to his

being made "in the likeness of men." The meaning of "he humbled himself" is to be understood by his public life in the world.

We are helped in our thinking by remembering that the structural unity was established while the soul of Jesus was in the process of coming into being; the thinking activity of the Deity was built into the thinking activity of the human soul of Jesus as a creative act; so with the emotional and volitional activities; a substantial structural unity was established through a spiritual welding process. Besides, to put the unity beyond doubt, it should be stated that the structural plan of the human soul was conceived with just such a unity in mind. The incarnation was not an after-thought; the Lamb of God was slain from the foundation of the world. Knowing that Jesus had to come into being before the reality of his death could occur it was planned that a human soul should be such as to make possible a unitary Person in whom the Deity and complete and perfect humanity should be creatively built so as to form one Person. The second uncreated Person of the Trinity and the created human person became structurally one in Christ. Jesus never revealed the consciousness of being two Persons; for he was not. It is not reported that at one time he was conscious of being God and at another time of being man. No; there was a perfect unity of consciousness; the divine and the human in him were so blended that he is called the divine-human Person. He had a divine-human Soul with the capacity for blended emotions, volitions and thoughts.

The fact that the human soul in Jesus came into being with the possibility of development from the smallest conceivable area of consciousness to selfhood leads us to regard the Deity in him as conditioned in his manifestations by that developing process; there must be no suggestion of an abnormal human being or of the disrupting of the human in Jesus by the overpowering presence of the Deity. The God in him must temper the manifestations of his presence to the capacity of the soul in its unfolding progression. The Deity was in Christ from the beginning, but the manifestations of his presence were conditioned by the soul's growth. Probably not until the latter part of his life were there the fullest manifestations of the Deity. We wish now to consider where the Incarnation took place.

Since, in any case, the Incarnation is the direct and immediate creative work of God we may conceive of it as occurring in heaven before the advent of Jesus into the world. In heaven, we ask, Was there a human nature, such as that of the Virgin, to constitute the matrix for the inception through the creative act? If so, did Jesus remain in heaven until he

was a man and then of a sudden appear and be recognized by John at Jordan as the Lamb of God that taketh away the sins of the world? Or was he brought from heaven to a certain home in Nazareth as an infant where he was brought up? Jesus appearing as a man or an infant would be without an earthly past; besides, in heaven, Jesus would have to have a spiritual body as flesh and blood do not exist there. In his coming to earth without a birth, his spiritual body would have to be changed to flesh and blood, as that is what he was.

The Incarnation may be considered as taking place in the world and not in heaven; in that case the man or the infant would come into being by the divine fiat without the use of a human matrix; but, again Jesus would lack an earthly past: which of course would defeat for the most part the purpose of his coming. The example of the years he lacked in the world would be a great loss to mankind. We are shut up then to two possibilities. In any case for the sake of human naturalness it was necessary that the Incarnation take place in a human earthly matrix. With that in mind one possibility is for the soul of Jesus to be created in that matrix; and at the same time for the welding process of the Deity into that soul to take place, along with the creating and concomitant joining of the physical Jesus with that soul. When that is done the conditions are met for, in due time, the birth of the God-Babe of Bethlehem. "The church has never affirmed that the humanity of Christ was real prior to the birth in Bethlehem." (H. R. Mackintosh, *The Person of Jesus*, p. 457.) \*

Of course it will be seen that the creating of the soul in an earthly matrix and the welding into it of the Deity leaves the Deity without the soul as living the pre-existent life. The only way to remedy that is to hold that the creating of the soul of Jesus took place in heaven along with the building of the Second Person of the Trinity into it, and the giving to it of a spiritual body. In that instance Jesus would have lived a pre-existent life without flesh and blood, but in the form in which he lives now. The Incarnation in that case would consist of the change of his body into flesh and blood and the fitting of the body and soul into a human matrix to be born in due time into the world. The thing, however, that casts doubt on that theory is the development of the soul in the pre-existent life, whereas the soul is supposed to begin its development in the human matrix. If we begin with a highly developed soul in the human matrix, the body—particularly the brain—must be created in the matrix with a corresponding development so that when birth takes place the Babe would be a monstrosity. The theory of the pre-existent Jesus, other than

"the Word that became flesh," is a failure. It is to no purpose to say that the Word was incarnated into another, heavenly person, and that that person ceased to exist when the Word became flesh. It is evident then, that we are shut up to the fact that the Incarnation took place in a divine and initial way in the human matrix of the Virgin Mary. The physical Jesus was created in that matrix; the soul was created in it; the soul was concomitantly joined to the physical in it; and the Deity was built or created into that soul in it. It must be held, of course, that the conception, the creative act of the Third Person, was so perfectly performed that it was as if it had taken place without the creative act, except as applied in every case to the creation of the human soul. All the vital human forces were operative at once in a natural prenatal way for the birth of the Divine Child. If God had thought that the conception—the creative act—could have taken place in the nature (matrix) of a human mother to a greater advantage than in that of a virgin no doubt the mother would have been chosen; but the divine judgment favored the virgin; and as we believe before the world began; for, as we have said, the Incarnation was planned from the beginning. The conception was not by a human father and mother, or by a human mother, but by the Holy Ghost. "The humanity of Jesus was as miraculously produced as his divinity. It was not organized out of the common stock at all, but the entire Jesus, human and divine, came into existence by the immediate act of God." (Clarke, *Ibid.*, p. 301.) The mother's nature, psychical and physical, was effective from the first moment of the creative process until birth, and then of course the entire impact of her life was focused on his life to the end.

The area of the consciousness of Jesus was exceedingly small at first; but his was the kind of a consciousness that had a capacity for both ready and normal expansion. Early in his life the world about him, as an envelope of immediate sensation-mass, was pushed back, organized and hardened into meanings through the mind's power to create and objectify its experience. Direction, distance, location, motion, spatial form, and temporal meanings were experienced by him. The development of the divine-human consciousness of Jesus took the form of a progression in which strand-like functionings could be traced; for example, the volitional faculty could be studied longitudinally throughout the entire progression; the emotional activity was susceptible to like treatment; also the cognitive. The religious, moral and aesthetic impulses took their rise at different stages in the progression. For Kant the highest moral ideal is in Jesus. Fichte, Schelling and Hegel look upon Jesus "as the highest

historical realization of the essential union of God and man." (Sheldon, *History of Christian Doctrine*, p. 348.) "To Schleiermacher," Sheldon says, "Jesus was the transcendent example of the perfect God-consciousness, the impersonated divine life, the bond and center of spiritual fellowship." A longitudinal study of the cognitive strand in the progression revealed the fact that it passed through different stages or modes—the prelogical, the quasi-logical, the logical, the hyper-logical, the æsthetic. These modes could be definitely defined and characterized; the modes throughout the cognitive development could be used to characterize the other strands in the progression. A cross-section of the progression revealed the uniqueness of Jesus' soul; the divine and human were so united as to present the aspect of blended functions. The cross-sectional view at every stage revealed the fact that due regard was being had for the rights of the humanity of Jesus, so as to avoid the disruption of that humanity. While the human in Jesus developed by hard thinking and through his progressive increase in knowledge and wisdom, the Deity, humanly, did likewise; for the human activities of the Deity were created into the human activities of the soul of Jesus as it came into being, making possible the co-ordinated growth of a blended soul. The growth of the humanity of the Deity, however, was not structural but phenomenal; it was a progression in meanings. The human in Jesus was also a development in meanings producing a unitary consciousness or personality with, however, the possibility of constitutional expansion. In seeking to guard the fact that no change took place in the structure of the Deity it should be said that the increase in wisdom and knowledge on the part of the Deity as blended and one with the wisdom and knowledge of the human in Jesus was the result of the release of those elements from the fullness of the Godhead tempered to the growing capacity of the human in him, so that finally or as the human expansion would permit all the fullness of the Godhead dwelt consciously in him.

The view of God as one and not three-in-one is unsound; also the view of the Trinity that defines each person to be less than God is insufficient and a fundamental defect. The Second Person must not only be God and equal to the First and the Third but equal to all that all Three are; he must be all that all the Triune God contains; only thus can there be the highest conception of God or the presence of the absolute God in Christ; anything less would not give us the God-Christ. The doctrine of the Trinity is not as hard to construe as the Incarnation, but we are not to undertake that here. It is a mistake to hold that the Trinity is a theological invention for the purpose of putting Jesus in the Godhead; it is

rather the structural necessity of the divine nature that makes God God. Anything less than the structural unity of Three Persons, each all that all the Triune God is, is an impossible conception. Because the Triune God exists the Incarnation was planned in the beginning. Taking the view for the moment that there is one God and not three-in-one was not the Incarnation possible? Could not that God have been built into the soul of Jesus? The answer is, Yes; but the supposition is contrary to the fact; there are three-in-one; and besides without the Trinity, the one God is not the highest conception of God, and Jesus would not be God; that is fatal for redemption and salvation.

We wish now to consider in what sense Jesus was the Son of God. A human son is a son by virtue of his generation; he may become the enemy of his parents but he does not lose his sonship. A person not a son by generation may be adopted and become a son by moral and spiritual attachment—by love; but the ideal son is that plus generation. The adoptionists taught that the human Jesus was not the Son of God and that he needed to be adopted into that sonship. There is only one sense in which Jesus was truly the Son of God and that was by the generation of the Word, the Second Person of the Trinity, from the First Person. The process was not creative but generative; that yielded true sonship. There are two other ways in which Jesus may be viewed as the Son of God, but only in an accommodated sense. God's handiwork in the human matrix in creating the human Jesus may be said to have established a sonship; but it was creative and not generative and therefore not real sonship. Then Jesus throughout his life may be said to have realized sonship through moral achievement, love and obedience. That, however, was not generative or creative but the result of prayer and devotion. A good person may attain sonship in that way, but it would not make that person the Son of God; he might possess divinity but not the Deity. Jesus was the son of God in the sense that he was the Deity Incarnate and that Deity was the Second Person of the Trinity generated from the First Person.

That the "creating into" of the Deity in the soul of Jesus was more than simply the Holy Spirit's coming into the heart of man is evidenced when the attempt is made to undo it. In the case of the Spirit it is merely the withdrawing of his presence, but in this case it would be an "un-creating" process, and that would mean the soul's destruction. Just as when man dies the soul is cut off and the body ceases to live. Through the "creating-into" process the Deity became so engrafted into the humanity of Jesus that the most unique divine-human Person that has ever had

being has been lifted into the heavenly state to live forever. Even Julian the Apostate acknowledged the triumphant life of Jesus:

*Vicisti, Gallioæ.* Thou hast conquered, O Galilean.

The life of Jesus not only has the meaning of redemption and salvation in this world but the Christo-centric meaning of the life beyond. The God-Man in the heavenly world will not only continue to expand in his capacity for the manifestations of the Deity structurally founded in him, but also in the direction of personal sonship toward God in the heavenly family. Jesus will unfold and shine as the Light of Life forever and ever. Development in heaven will not be into holiness but within holiness; we shall have entered into holiness in getting into heaven; so that whatever growth shall take place in this particular will have to be within holiness; but since to be holy is a perfect moral state the developments in heaven must largely take the direction of increase in knowledge and communion. Jesus shall forever be the heavenly Teacher, and our communion shall be with God through the Holy Spirit and with Christ in whom is created the eternal Word and who as such is the eternal Son. He shall mediate the Father to the heavenly hosts. The physical body mediated the soul of Jesus to its environment and mediated that environment to his soul; if there is a structural change in the environment there must be a corresponding change in the body; a spiritual environment would require a spiritual body. The physical body of Jesus was mortal and therefore not suited for eternal life. A spirit-body is impossible, for a spirit is a person, a spirit-body would mean a person—the soul of Jesus—enveloped in a person, the spirit-body; so that the everlasting body of Jesus must be between atoms and spirit; it has been designated the spiritual body of Jesus, and heaven provides a spiritual environment. All bodies shall be like his in heaven—mortal and everlasting; that is, they shall be constitutionally capable of immortality and everlastingness, but of course the actualizing of those states in any event is in the will of God. "Our Saviour did not achieve manhood by a reduction of his Deity. Truly he became man, but after he became man he had every divine capacity, every divine power, every divine attribute." (Curtis, *The Christian Faith*, p. 243.)

Efforts have been made to show that Jesus must achieve his life of moral and spiritual perfection as any human being might do it, namely, through faith, prayer, worship, moral resolution, knowledge, fellowship, devotion, obedience, self-denial, ministry and sacrifice. These ways are open to all and for Jesus as a human being to achieve perfection in those

ways means the setting up of a great example for everybody, so that his life becomes a great inspiration for all. As Tennyson exclaims:

"And so the Word had breath and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds."

It is claimed, however, that the Deity Incarnate in Jesus would mean for him a source of help that other people do not have, and to know that would make his life an impossible one as an example for men. Are we sure in any case that the realization of a life like his is possible for men in this life? And if Jesus says it is and orders it why should not that fact be sufficient with his life before us to cause us to make the endeavor even though he achieved it through the help of the Deity Incarnate? And may it not be that Jesus had much more of many things than he sees we need to have here? Besides, who knows that he received any help from the Incarnate Deity in his achieving his life? Was not the God in him tempered in his manifestations to his developing humanity? May not holiness have been achieved—if he was ever less than holy which is hard to conceive—during those early years when few or no manifestations of the Incarnate Deity were made? The "creating into" process never appeared in the consciousness of Jesus; only that experience that came through the senses, through his understanding, his will, his heart and spiritual nature got into his consciousness, and Jesus no doubt felt he was developing as a human being among other human beings and truly lived a normal and natural human life—without sin. The attempt to have Jesus, without the Deity Incarnate in him, through a normal human growth, develop into very God, in whom we meet God, is absurd. Even if his being were flooded with divinity throughout the entire progression of his life he would not be God unless divinity is the Deity; in that case the Deity is not given by flooding, for he is the God-Person who must be created into the soul of Jesus. Besides, let us remember that God cannot create God; the God in Christ was the product of eternal generation, not of creation; Jesus was not a created human God. H. R. Mackintosh (*The Person of Jesus Christ*, p. 470) says, "It may be said that he acquired Godhead—which is Pagan." "No creature could become God." (Forsyth, *The Person and Place of Jesus Christ*, p. 294.)

THE MESSAGE OF THE PASTOR TO-DAY<sup>1</sup>

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THIS production is a part of a symposium the general theme of which is as follows: "The Most Essential Message for the Pulpit To-Day." There are five discussions in the symposium, all of which are based upon a passage of scripture found in the fourth chapter of Paul's letter to the Ephesians, which reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." I am to state what, in my judgment, is the most essential message for the pastor to-day. I am not to discuss how the pastor should prepare his sermon, nor how he should deliver his sermon, but what he ought to put into his sermon. Not how, but what; not manner, but matter; not form, but content. I am not to discuss what is the actual content of our sermons, but rather what ought to be. This is therefore not a review, but a pre-view; not a model, but a mold.

The scripture referred to makes a distinction between the pastor and the apostle. It is well known that the word apostle, both in its derivation and connotation, signifies one who is sent away. Paul was an apostle and he was sent "far hence to the Gentiles." An apostle is one who is sent to distant lands to lay the foundations of Christianity where, prior to his coming, the church does not exist. An apostle is an ambassador to a foreign realm; he is a pioneer missionary to non-Christian peoples. His distinction lies not so much in the content or scope of his message as it does in the character of his mission. The pastor, on the contrary, labors where the church is already established. He builds, not foundations, but superstructures. Since the pastor's mission is different from that of the apostle, his message must be different also.

The author, in the passage quoted, also recognizes a distinction between the pastor and the prophet. The character and the function of the prophet are indicated in Jeremiah's call to the office: "See, I have set thee over the nations, and over the kingdoms, to root out, to pull down, to destroy, and to throw down, to build and to plant." From this it is seen that the prophet's ministry is largely destructive. It is also seen

<sup>1</sup>Delivered at the Summer School of Ministerial Training of Southwest Kansas Conference.

that the theme of his preaching is general; it applies to nations and kingdoms. Being general it is of necessity more or less abstract, and highly comprehensive. It relates to social and political reforms extended over vast areas. The prophet's message, as here indicated, is usually revolutionary; it roots out, pulls down, overthrows, and destroys; his message is dynamite. There always are some things that ought to be destroyed; the prophet is sent to blow them up. Prophets are rare, necessary, and, in some ways, they are dangerous. Few have the courage and consecration to play the role of a prophet. He is always persecuted, sometimes he is executed; and seldom is he honored in his own day and generation. The prophet is genius in the realm of religion.

The pastor's message should contain the prophetic element. By this I do not mean prediction. Prediction is not, and never was, the chief characteristic of the prophet. His outstanding distinction, as indicated above, is courage. All other features of the prophetic character grow out of this one central fact—the prophet is pre-eminently a man of courage. This element must be in the pastor's sermon, and since the pastor cannot put anything into his sermon that he does not have in his soul, and since a sermon void of the element of courage is a farce, it follows that the pastor of necessity must be courageous if he would deliver an essential message.

The pastor's message, although it is to be prophetic, must deal with a greater number of the aspects of life than that of the prophet; it must be more constructive and far less destructive. It must regard matters more in detail, more analytically, more piecemeal fashion. Not only must it give attention to a multiplicity of details, but it must deal more narrowly, more concretely, and more specifically with all things than does the message of the prophet. The pastor's sermons must be applicable to neighborhoods, congregations, families, and even to individuals. The pastor is a religious health officer, who makes his survey on the basis of small groups and prescribes and dispenses his treatments accordingly. He is a healer of souls; not a reformer of nations.

The author of this scripture also recognizes a distinction between pastors and evangelists. The evangelist comes and goes; the pastor abides. The evangelist may put all he knows into a few sermons; the pastor must not do this. The evangelist needs to know only how to lead an attack; the pastor must know how to conduct a siege. The evangelist is a commander ordering an advance; the pastor is a general planning a campaign. Or we may say the evangelist is a recruiting officer and the pastor is a drill master. One enlists a group of raw recruits; the other

turns these raw recruits into an organized army. The evangelist may be spectacular, but the pastor must not be. The evangelist may be injudicious and succeed, but the injudicious pastor must fail. The people can patiently endure crudeness in an evangelist for three weeks, while the same crudeness in a pastor will drive them to distraction in twelve months. Usually the pastor makes a mistake if he preaches like a professional evangelist. His sermons should be evangelistic, but vastly more. The purely evangelistic pastor as a rule will not stay long nor accomplish much of the total pastoral task. Merely getting people committed to religion is but a small part of the whole work of the pastor; keeping them committed, and developing them is just as important and is often more difficult. The pastoral office is distinct from that of the apostle, the evangelist, or the prophet.

A careful examination of the scripture referred to will reveal that the author does not distinguish teachers, as he does apostles, prophets, and evangelists, from the pastoral office. The text reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Note he does not say, "and some, pastors; and some, teachers," as he does in the case of apostles, prophets, and evangelists, the intimation being that the pastor functions as both. The lack of a teaching pastor in the past and the need of a teaching pastor in the present must be apparent to all. If we are to project the Protestant Church powerfully into the future, we must have a teaching ministry.

I am not unmindful of my topic, namely: the content of the pastor's message. But since, as noted above, nothing can be in the message that is not in the man, it may not be amiss to discuss the man a little further. Therefore I observe that the pastor must not be too fast. It may be necessary for him to be somewhat ahead, but he must not get too far ahead. If the shepherd gets too far ahead the sheep cannot hear his voice. The pastor must be near enough so that the most humble can hear and understand his voice. But on the other hand, he must not be too slow. Intellectually he must be the equal of any in his congregation, and for that matter, in his community. If he shows himself indifferent to or ignorant of the issues that engross the thought of serious people, he will forfeit their respect, and this is fatal.

Then, the pastor must not be too high. He must be capable of thinking above the average man, for the average man will not trust the pastor if he thinks the pastor does not know more than he does; neither will he follow him if he suspects that the pastor is not familiar with his range of thinking. The pastor must be a kind of intellectual elevator; he

must take his people to such altitudes and horizons as they are able to appreciate. The pastor must not be too fast, nor too slow; too high, nor too low.

All this is simply saying that if the pastor is to minister to a man he must know that man's point of view—he must get into that man's skin and look at the world through his eyes. Let no man imagine that this is easy. To do this the pastor must learn the difference between a compromise on moral ground and an adjustment on pedagogical ground. If he fails to declare the whole counsel of God for fear he will offend some of his paying members and so reduce his stipend, he is making a moral compromise. But to hold back part of what he believes, or thinks, or feels in order to lead his people toward the heights is an adjustment on pedagogical ground.

The pastor cannot always preach everything he believes or knows. His people may not be prepared to receive it. The pastor who is holding back part of his belief pending the preparation of his people to receive it is not guilty of a moral compromise. Even Jesus said to his disciples, "I have yet many things to say to you, but you cannot bear them now." And the author of the letter to the Hebrews stated that he had many things to say to the people to whom he wrote concerning Jesus that were hard to utter, because the people were dull of hearing. He complained that he had to feed them on milk when they should have been strong enough to eat meat. Now my point is just this: if the pastor is feeding his people on a milk diet, not because he has nothing else to offer, but solely because he knows they are not able to digest anything else, and he is waiting anxiously for the day to come when he can give them meat along with the milk, such procedure is not a moral compromise, but a pedagogical adjustment. He is doing precisely what Paul did when he said: "Unto the Jew I became as a Jew, that I might gain the Jew; to them that are under the law as under the law, that I might gain them that are under the law; to the weak I became as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

The pastor's message must be an interpretation of life. That is to say, it must be a solution of life problems. This is best done by sticking closely to the gospel. That last statement sounds trite, but what I really have in mind is not at all trite. By this I do not mean formal statements of gospel words, for the gospel essentially considered is more than mere words spoken or written. Paul truthfully said, "The gospel is the power of God." But he said this long before a word of the gospel was written. Essentially the gospel is principle; it is ultimate force in the realm of

religion; just as gravitation is ultimate force in the realm of matter. "The word of God" does not mean spoken or written words; it means moral energy. The word of God is the dynamite of the moral and spiritual realm. The phrase, "The word of God," or "The word of the Lord," occurs six hundred times in the Bible, but never does it refer to a written document. The word of God means moral conviction; moral truth; moral dynamics. I think if we take the time to look it up we shall find that there was not a great deal of difference in the way the Hebrews used this phrase, and the way the Greeks used their term *logos*. So nearly were they parallel that John, a Hebrew, found it easy to accommodate his Jewish theology to Greek philosophy and to begin his gospel with the words, "In the beginning was the logos, and the logos was with God, and the logos was God." Both the Greek *logos* and the Hebrew *dabar* mean the thought of God, or the purpose of God, rather than mere words spoken or written. The Bible considered as leather, paper, and ink, is not the word of God. If that were true then men could destroy the word of God, but such is not the case; men can no more destroy the word of God than they can destroy gravitation or the luminosity of the sun.

The truth is the Bible contains the word of God; it is the means by which the truth of God reaches us. It is unspeakably precious, and of incalculable value, and its destruction would be an irreparable loss; for it is the means by which the truth of God comes to us, but it is not "the word of God." Essentially and emphatically Jesus is "the Word" of God. I went to hear a man who certain people said was a great gospel preacher. He quoted many passages of the scripture; he offered neither exposition nor interpretation of the passages quoted, and made most inapt application of them. If such a performance as this is gospel preaching, then a parrot can preach as well as a man. The real gospel preacher is the man who gets fast hold upon the eternal truth conveyed by the words of the gospel and develops that truth, interprets that truth, and drives that truth home with tremendous emphasis, his soul flaming with moral concern. Nothing else is gospel preaching.

I hope no one will be disturbed over this statement about the gospel. I heard the saintly Bishop Joyce say the same thing. He said the words of the Bible are "little cups." His further implication was that these little cups were supplied by the perennial fountains of eternal truth from which men could drink to all generations. "Little cups," that is, containers, conveyers, mediums. I suppose if the Bishop had lived in an oil

field he would have said the gospel is a pipe line; chapters are joints of the pipe; sentences are unions; words and syllables are l's and t's; and these all together constitute the great pipe line through which the truth of God reaches man. Or we may say the words of the Bible are flowers, and preachers, like bees, sip nectar from these words, or cups, or blossoms and work it up into honey for their congregations. Thus the Bible taps the sources of everlasting truth; the business of the preacher is to draw upon these sources through the words of the gospel, or the Bible, and work it up into messages that throb with life. Preaching is more than mouthing words, even the words of the Bible. Words are signs of ideas; the idea back of the word is the thing of importance.

I once heard a celebrated musician in a lecture-recital. His contention was that music did not come from above, as was commonly supposed, but from below. He declared that all masterpieces in music were the result of the elaborations of folk-songs. The musical genius takes the primal, and therefore pure, forthputtings of the human heart in its effort to express itself in song, and works them up into anthems, oratorios and symphonies. He stated that this primal, pure, spontaneous utterance of the human heart is the source of all music. May we not say that the Bible is related to preaching in some such fashion? The Bible is a record of the primal, and therefore pure, forthputting of the human soul in its endless quest for truth about God; and the preacher goes to this fundamental document in the realm of religion as the musician goes to folk-songs in the realm of music, and elaborates the truth contained in the Bible, and conveyed by it, into sermons, volumes, and libraries just as the musician expands folk-songs into anthems, oratorios, and symphonies. Again I say, the Bible taps the sources of eternal truth, and for this reason it is basic in all genuine preaching.

Or we may say the pastor is, or ought to be, a kind of spiritual chef. He does not need new themes every time he gets up to preach. New and original thought is not necessary to great preaching.<sup>2</sup> I was once in the study of a really successful preacher. He had unfinished manuscripts hanging back of his desk. I asked him what these scraps of paper were. He said they were sermons he had stewing. The business of the pastor is to pre-digest the gospel for his congregation as the parent bird pre-digests food for its brood. All this has to be done over and over because the same people need it over and over; and if they did not there is the ever on-coming generation who must have their por-

<sup>2</sup>The pastor must be skillful in combining, seasoning, and serving, that is to say, the successful preacher is a good cook.

tion in due season. Like his Master, the pastor must be a life-giver; under his preaching men should find life more abundant.

Specifically the pastor attempts to do three things with his sermon: first, to restrain men from evil. Second, to inspire men to righteousness. Third, to comfort men in distress.

There are two ways to restrain men from evil: it may be done by fear, or it may be done by love. With the first we can do but little. I do not stop here to discuss the reasons, but the truth is people do no longer fear God as once they did. They are not fearful that some calamity will befall them during life if they do not heed the admonitions of the preacher; and post-mortem threats have little or no restraining results. Once it could be done, and not so very long ago, but not to-day. If we are to restrain men from evil we must do it with love. But restraining love is reciprocal. It is not enough that God loves man; such one-sided love will not restrain from evil. It is only when man returns God's love that we realize moral restraint. The man who is conscious of God's love and who also loves God will not, nay, he cannot be wicked. A young man may know that his mother loves him; still he may be wicked and wayward. But the young man who knows that his mother loves him and who reciprocates that love has a restraining power that seldom fails. It is also true that a man's attitude toward God will determine his attitude toward humanity. If a man loves God he will also love humanity, and no man will persistently and knowingly sin against that which he loves. The pastor's task is therefore twofold: to convince men that God loves them, and also to cause men to love God. The first is the antecedent of the second, even as the apostle John states it: "We love God because he first loved us."

The supreme undertaking of the pastor is to get God loved. This we know he cannot do unless he presents God as lovable. Happily we need not go far to find such a presentation; it is found embedded in the gospel and embodied in the character of Jesus. Let the pastor present the God and Father of our Lord Jesus Christ in his sermons, and men will fall in love with him; if they do not, they are hopeless. If we cannot capture men with the gospel of love, then we are bereft of any means with which to restrain them from evil. If the pastor would make his message vital he must urge reciprocity with God.

The second thing the pastor strives to do with his sermon is to inspire men to righteous living. Of course that which restrains from evil will impel to righteousness; this is implied in what has already been said. Still some additional things may be said under this head. Two ways are open to the pastor in his efforts to inspire men to righteousness. He

should discover and reveal sin. He should do this in the most thorough-going manner, not artificially nor superficially; not by rabbinical speculations, nor hair-splitting arguments about the fall of man, or total depravity; nor by threats of eternal punishment judicially inflicted—let all these be as they may—the preacher's approach to the modern soul is on another track. He can demonstrate that according to science, philosophy, history, literature, Bible, and human experience, sin is a blasting, blighting, burning curse; a curse always and everywhere, in times ancient and modern, among people literate or illiterate, rich or poor, high or low, savage or civilized, black or white, among all kinds and colors, and castes and conditions of men, sin has been and still is, an unmitigated curse. He can show that this is true regardless of our belief about God.

Then in addition to this the preacher should make manifest the supreme value of righteousness. Let him show that righteousness is everything that is opposite to sin. Let him declare that righteousness exalteth a nation, but let him insist that if a nation is to be exalted by righteousness, that nation must live righteously. Let him insist upon the exemplification of righteousness in the lives of all who profess to love God. To speak of unrighteous Christians is a statement with a contradiction in its terms, no less than to speak of a sober drunkard or a truthful liar. Christian men are righteous men, and there is nothing more to say. No matter whatever else a man may have if he be not righteous he is not a Christian. We need not be troubled here about degrees of righteousness; some doubtless will have more than others. The thing here contended for may be illustrated somewhat in this fashion: education is a process of mental development; religion is a process of moral development; study is mental concentration, and is the chief factor in education; prayer is moral concentration, and is the chief factor in religion; learning is the sole end of education; righteousness is, or ought to be, the sole end of religion. Any process called education that does not produce learning is a farce; so likewise, any process called religion that does not produce righteousness is a farce. "Nothing but righteousness will do, and no righteousness will do, except the righteousness of Jesus Christ." Anything called Christianity that does not produce righteousness is Hamlet with Hamlet left out; it is salt without savor; it is form without power; it is an organism without life, and like such an organism it rots and stinks.

Again I say we need not be disturbed about the minute and multitudinous acts which lie upon the twilight zone between manifest good and manifest evil. These are like microscopic organisms on the frontier between plants and animals; we may not know which they are, but that

makes no practical difference. Where classification matters there is no danger of confusion. We know a tree is not an animal; and we know a horse is not a plant. So in the moral, as well as in the organic realm, we are in no danger of confusion where classification matters. We clearly know that falsehood is not truth; that indolence is not industry; that lechery is not chastity; that love is not hate; that sympathy is not envy; that virtue is not vice. To all practical ends and purposes we know what is good and what is evil. If the average man would refrain from all he knows to be sinful, and would practice all he knows to be good, it would revolutionize society in twenty-four hours. Let the pastor insist that *righteousness* is the *sine qua non* of the Christian religion. This will vitalize his sermons.

The third thing the pastor attempts to do with his sermon is to comfort men in distress. Really, the church is the only institution to which people can turn for comfort. This is not meant to disparage certain other organizations such as lodges, clubs, and fraternities. I know their value from active affiliation in some of them; but I still say that these are poor substitutes for the church when a soul needs comfort. In a funeral nothing will take the place of the pastor. His prayers mean more to a sorrowing heart than all the elaborate ritualism of any lodge or fraternity. Let the pastor remember that people need comfort, and that this should be part of his message and mission.

Regarding the matter of comfort I wish to make two additional observations. The first one is that people cannot be comforted much with logic. Logic has its place in the realm of discovery and demonstration, but it is not a means of comfort. Really, logic is a form of mathematics, and we cannot comfort the broken-hearted with the multiplication table. Logic will convince the intellect; it will not comfort the heart.

The second observation I wish to make about logic is that it is not the only means we have for the discovery and apprehension of truth. The fact is, there are some truths that logical processes do not discover. It has taken some of us a long time to learn this. Those of us who have learned this would fain teach it to younger men, but usually we are doomed to disappointment, for it requires years of experience to teach this lesson. If logical processes were capable of discovering all the truth there is to be discovered; and if there were no means of apprehending truth, except by logical deductions, then most of us would be driven to accept the philosophy of positivism. We would be compelled to say, as Spencer said, "We know nothing beyond the phenomenal." For no matter what we consider, it rises out of the inconceivable and begins a process of evolution, during which there is an "integration of matter,

and concomitant dissipation of motion," till the object of our consideration reaches a state, or condition, of equilibration; in which state it continues for an indefinite period; then it passes into a process of dissolution, "during which there is a disintegration of matter and a concomitant acceleration of motion," which process continues till the object sinks again into the inconceivable from whence it came. And this is true whether we consider the universe or a molecule; a man or a maggot; and beyond these two points of rising and sinking logic tells us nothing. So if there were no way of discovering and apprehending truth except by logic, many of us would become agnostics. Candor would compel this result.

But let us thank God that such is not the case. There is what Newman Smyth called "a feeling perception." It is an instinctive reach, an intuition, a forthputting of the soul. This feeling perception is related to man much as antenna is related to a radio set—it discovers by feeling, not by figuring; it does not reason, it reaches. As plants reach out for sunlight, so this feeling perception reaches out for God. Charles Mackay's poem, "The Ivy in the Dungeon," describes the vine growing in darkness and dampness, till a sunbeam fell through the grating of the dungeon and penetrated the darkness. The ivy crept and stretched and grew till it reached the sunbeam; then climbed to the grating bars, and spread over the outer wall,

And in the daybeams waving free,  
It grew to be a steadfast tree.

Then the poet adds:

Wouldst know the moral of this rhyme?  
Behold God's heavenly light and climb.  
To every dungeon comes a ray  
Of God's interminable day.

Or that other fine putting of it by a more recent poet:

Like tides on a crescent sea beach  
When the moon is new and thin,  
Into our hearts high yearnings  
Come surging and swelling in—  
Come from a mystic ocean,  
Whose shores no feet have trod;  
Some of us call it long,  
But others call it God."

Logic or thinking, is the background of reason; logic, or thinking, plus intuition, or feeling, are the background of faith; so as faith has back of it both thinking and feeling, or logic and intuition, it reaches

farther than reason, which has back of it only thinking, or logic. At the point where reason rests its weary wings, faith sweeps out and on into the immensities of space, across measureless depths, beyond remote and multitudinous worlds, till in its awful search it comes at last to the Unrelated, Unlimited, Independent, Absolute, Final Cause—God; who is the end of every quest, the answer to every question, the solution of every problem. And even as

The ivy felt a tremor shoot  
Through all its branches to its root,

so man knows when he finds God, in some such way as the ivy knew when it found the sunbeam.

Logic and intuition, thinking and feeling, reason and faith—these are the means by which men discover and apprehend truth. To recognize logic, thinking, and reason and ignore intuition, feeling, and faith, will lead us into agnosticism. On the other hand, to recognize intuition, feeling, and faith and ignore logic, thinking, and reason will lead us into fanaticism. By all means the pastor must avoid these two pit-falls.

Let the preacher put into his message the outlook of the apostle, the courage of the prophet, the passion of the evangelist, and the patience of the pastor. Let him live among his people, not too far ahead, nor too far behind; not too high, and not too low. Let him maintain sympathetic relations with the average man; making pedagogical adjustments frequently; but making moral compromises never. Let him present God as lovable, so as, if possible, to awaken, in all who hear him, a love for God; thus restraining men from evil, on the one hand, and inspiring them to righteousness on the other. Let him discover and exhibit the ugliness of vice, and make manifest the value of virtue. Let him fulfill the ministry of comfort by bearing the broken hearted aloft on wings of faith where altitudes are high, and the atmosphere is clear, and horizons are wide and wonderful. Let him observe that this cannot be done by reason alone, but by reason and faith combined. If the pastor will put all this into his sermons his preaching will be worth while.

## THE CRISIS IN THE COUNTRY CHURCH

CALVIN T. RYAN

Mount Pleasant, Iowa

TIMES have changed since Father used to hitch old Flora to the family carriage and Mother dressed her five children and piled them into the buggy and all drove off five miles on a Sunday morning to the "preaching." Times have changed even since we children used to walk a mile to town for Sunday school and preaching.

In those days we belonged to an ancient and honest class of workmen—farmers. I recall that if we had to have something from the stores on Sunday we would never pay for it until Monday. We boys were cautious not to break the Sabbath by playing boisterous games. Farmers were poor but honest and God-fearing in the little Maryland community where I was reared, no longer ago than the terrible nineties.

Times most certainly have changed; and with the changing times farmers have evolved into a class of wicked old stodgers. They do not go to church. They do not become members of the church except in communities where it affords them social distinction by separating the land owners from the tenants. Statistics show that the percentage of the population in the open country who are church members varies from community to community. It will be 48.9 per cent in Boone county, Missouri, and 10.5 per cent in McDonald county of the same State. No community of any size has been found to reach fifty per cent of its population belonging to church. Nor do those who do belong attend with any regularity.

If we are to believe statistics, surely the rural population, particularly of the Middle West, has lost its prestige. It has been learning some very naughty tricks from the urbanites. These tricks have turned the farmer into a dishonest old reprobate, ever hogging all he can get from both the federal government and the State government, and eternally squealing for more.

If the farmer has quit the church, there is just one natural result—the church has died. And died it has. Closing has become a fad with the rural church. It was estimated in 1919 that there were 21,000 country churches abandoned in the United States, and since that time there has been no let up. Obviously the rural church is going through a metamorphosis.

All of our rural institutions are changing. The rural people are changing. With a few rare exceptions the "hay seed" farmer is gone. Some of his institutions, unfortunately, are still extant, but they too are dying off. The proverbial farmer attitude is changing. The mark of distinction between the psychology of the farmer and that of the urbanite is becoming fainter and fainter. Urbanization no longer means simply the migrating of rural people to the city. It now has a fringe about it that suggests the bringing of city ways and city attitudes to the country. Urbanization is both a leveling and a merging process.

The crisis of the country church has been brought about very largely and quite directly by this new urbanization movement. With the advent of good roads and the automobile, the rural free delivery, and the radio, the farmer or the farmer's family who has not changed front is hopeless. Such a one is simply stepping on the tail of progress; and the sooner he becomes extinct the better will it be for all of our rural people.

Distressful as it may be, there are still whole communities that seem unique in their backwardness, as though they were some lost tribes marooned centuries ago. It is among these people that the Holy Rollers and the Divine Healers make their most successful splurge. They are as opposed to progress and are as much worshipers of the past as the Chinese ever were. After all, the scarcity and the uniqueness of these backward people is evidence sufficient of general rural progress. No matter how strong the wall built around a community progress is bound to make inroads eventually. The ether waves travel despite stone walls.

What is apparently a rural church problem and a crisis of the country church is possibly nothing more than nature and the effect of time working their will. It is a sign of life and of consequent growth to see the tree throwing off its old bark and growing some new. Such a change and such signs, it seems to me, we have now in our country churches. Of course our strong prejudice and zealousness for the church make us resent anything that at first suggests failure. When we read, for instance, that in Ohio 500 churches have been abandoned, is it more than natural to feel grave concern? But if there is no existing need for those churches, why isn't it best to close their doors?

I read these distressing reports of the failure of the country church, and then drive seven miles northeast of Mount Pleasant, Iowa, and find at a crossroads a thriving, up-to-date rural church. There are churches in the country that are alive, playing a part in uplifting the community they serve. These churches will invariably be in thriving communities, among progressive farmers who have learned that in the

change the church must change too. As a consequence they have torn down the old structure and rebuilt a church that will be a community institution, well lighted and heated, with basement, kitchen and auditorium. Also these new churches will stand alone in their respective communities. Progressive churches come singly and far between.

The Beulah Methodist Episcopal Church, to which I have just referred as an illustration, is built in a corner of a field, at the intersection of two roads. It is modern in structure; it is well lighted and heated, and connected with the basement is a modern kitchen. Obviously this church means more to the community than a place to go to hear "preaching" once a week. For instance, during the threshing season this year, the Ladies' Aid served meals to the threshing units as long as they were in that community. Instead of having the cooking and the serving of meals at the various farm homes, the ladies of the community gathered at the church and worked together, enjoyed the time, and took care of the threshers in a unique way. It is patent that the Beulah church means much to that neighborhood.

A church is needed in that community. It is a progressive community, and there is no other church running in sectarian competition. Of course, all the closed churches in the country could not be rebuilt, a kitchen installed, and new life engendered thereby. A kitchen doesn't make a church. It is but a symbol of what the vitalized rural church has.

The new church in this changing era is becoming a socialized institution. As an institution it is behind the progress of the farmers themselves, with some few exceptions. The fact that farmers are not attending church is indicative of a fault with the church rather than with the farmers. It might really be detrimental to them to attend some of the services held in some of the rural churches that I have been to. It certainly could not make of them any better Christians.

Rural social life at present, as compared with the rural social life of twenty-five years ago, is neither wholly rural nor wholly urban. It is in a flux, and so long as the change is on nothing very definite toward solving the rural church problem can be done. There is no cause to worry, for just as sure as all institutions were made for man, and not man for the institutions, man will keep ahead of his own institutions.

It is not true that the farmer of to-day is essentially and as a class hopelessly bad. He is not wicked. However, he is not the same gullible creature he was a few decades ago. It is no easy matter to sell him lightning rods. It requires the very highest of high pressure salesmanship to sell him a set of medical books that will never be of any use to

him, or even a ten volume edition of some encyclopedia of agriculture that was out of date before it was written. He is accustomed to machinery, and his boys have learned some things about electricity and lightning that the majority of salesmen never will know. He takes metropolitan papers, agricultural magazines and farmers' bulletins. He gets his radio lectures from the State agricultural college. These inhibit all buying motives that the average salesman appeals to.

The Middle West farmer is dubious when the thousand and one rural specialists call on him to do this and to try that; and he doesn't give a whoop what the specialist calls him for being so set in his ways, or for interfering with the progress of rural science. Many of the younger farmers and their wives are college graduates themselves, and they know that the successful life moves in *toto*, not in tangents.

Because he has stopped giving in his experience at the weekly class meeting, or because he prefers to jump into his car and drive into the nearby city or town and attend services does not make him one whit less religious. He has had nincompoops and zanies panned off on him as preachers long enough. He has had too much experience in life to be told by a twenty years old college student very much about how to live and how to experience religion. He knows when he is being given second-hand verbiage, gleaned from the college classrooms. Being aware of these things he either remains away from the country church or drives where he can hear better things.

A colleague of mine said to me recently that he thought it a shame to kill a church to make a preacher. He was referring to the churches that are served by student pastors. Frankly it has always been a mystery to me how these young men can keep up a regular college course, preach twice or three times on Sunday, hold prayer meeting once or twice during the week, and see through a protracted meeting during the winter or spring. Naturally one job or the other must suffer, and since there is more immediate pressure brought to bear by the college, I am inclined to believe that their churches and church work pay the penalty.

It is true that rural churches are closing. It is distressing, if not appalling, the failure of the church to make its appeal to the rural young people. But is the cause far to seek? Where the church has not progressed, or where it has not been needed, it has died. In many instances, no doubt, individuals and whole communities have suffered. But in the readjustment we must expect this. Not necessarily lay hands off, and let time take its course; but by facing the problem with a knowledge of the contributing causes we can accomplish so very much more. It is worse

than foolish to attempt to force the farmer of today, or even expect him, to return to his pioneer church. When his church is unprogressive and he is progressive, he is not going to bother with the church. If his pastor is poorly prepared, if he knows less about what he attempts to preach than his rural audience, the enlightened farmer of today is going to quit the church, just as any urbanite would do.

Some things can be accounted for and explained away by saying, "Oh, well, he's a farmer," but the number of those things is becoming fewer and fewer. Farmers are patient and long suffering, but many of them are awaking to the fact that indignation may be righteous. Because of church backwardness many of the best rural families are not in attendance; they are not even interested in it. Hence the pastor frequently finds not a typical community representation at his church, but a select and, from the pastor's point of view, undesirable number.

The more I study what is called the rural church problem, particularly in the Middle West, the more convinced am I that the problem will adjust itself if given time and unprejudiced and intelligent consideration. New times bring new situations and new needs. If a church is better merely as a marker for a well kept cemetery than it is for religious service to the community, it seems the part of wisdom to let it mark the cemetery. The presence of churches does not assure religious activity, and I agree with Professor Taylor's conclusion that we should not attempt to build more churches, or have more religious meetings necessarily:

"The problem of the rural church . . . is to keep alive to the best thought of its time, to adjust its program, enlarge its vision, develop human values and deepen and enlighten men's convictions concerning those things by which men should measure life's activities and by means of which they can attain the ultimate purposes of life."

The pioneer church of the Middle West served the pioneer; now that there are no pioneers, there is no longer a need for the pioneer church. There is a need for a religious institution close enough at hand so that every farmer can attend regularly and take his family. These churches are already being organized in the progressive communities of our land, and as soon as the flux in which the rural population is now living becomes more stable, as soon as this rural renaissance has fully permeated into all our rural communities and been wholly absorbed by rural people, then the evolutionary process through which all rural society and all rural institutions have been and are passing will have reached a satisfactory plane. Then the crisis of the country church will be over, and not too late, I believe, to save and to motivate the natural religious background of rural people.

## GOD AND PERSONAL INFLUENCE

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"Do you really believe in a personal God? I mean a God who can really do anything for us?" My questioner was a young woman whose life had suddenly been left empty and meaningless by the death of the husband she adored.

"Yes, I am interested in what you say," said a young lawyer apropos the Sunday morning sermon. "I think you mean what you say; but somehow it doesn't grip me as it should. I used to feel the pull of those things when I was a boy; but when I went over to France I saw so many horrible and repulsive things that something seems to have died out in me. I find myself wondering whether there is any God who can do anything about human life."

"The trouble is," confessed a university professor, "we get down into certain ruts in our laboratory investigation. Our problems have only to do with the way things work, the uniformity of natural law and all that. I suppose we do go cold on what you call vital religious conviction, and I suppose we ought not to get so lost in the problems of natural causes that we forget the supernatural Person. But it is hard to see how he changes anything from going on its natural way."

For all these persons, none of them antagonistic to religion, God had become, to use the candid New England deacon's phrase, "a kind of oblong blur." And they are not alone in this matter, for multitudes of Christians to-day find their idea of God getting badly blurred. Strangely enough, the blurring comes usually at the point not of what God is, but of what he can do. How is it that in the midst of this grinding mill of life God can change anything or in any wise guide the course of events?

Perhaps that scholarly professor is right who maintains that mankind is not so much concerned with understanding God as with using him. We want not a God of philosophic speculation so much as One to whom we can turn in the hour of need or perplexity. We want a God who has some kind of influence in our lives and in the world in which we live. Our new theology must deal very directly with the way in which God gets things done in human affairs.

The thought that God must be known through the operation of his personal influence in the destiny of men opens the way to a simple and practical working theology which can be easily grasped. It will not

yield us a very sharply etched picture of God, for we shall constantly have to keep estimating him in terms of what we can discern of his influence in our own lives and the lives of those about us, but it ought to yield us a very real God nevertheless.

I mean by personal influence just what the term is ordinarily taken to mean. We all of us have a mysterious power over others which we call personal influence. Everybody knows what it is, and nobody knows what it is. If we try to analyze it, we get no farther than to conclude that it is a complex operation of personality so subtle as to baffle any attempt to explain it properly. But we know that it is a power we do possess, and that through this power individuals are woven together in the intricate mesh of human society.

Every one who has traveled in one of the lake regions of our country has come across a lake here and there whose waters are clear and cold the year round. Such a lake is constantly fed by springs bubbling up at its bottom. Sometimes a string of these spring-fed lakes empty into one another, and together they produce an increasing current of cold, clear water. Occasionally you find a person whose influence is as clear and refreshing as a spring-fed lake, and often this person's life flows into the life of others of like quality, so that together they send out into human life a great stream of spiritual influence.

Are these springs of living water in human life fed by artesian streams from the very life of God himself? I believe they are. I do not suppose that that point could be scientifically established, for science must content itself with the outward aspects of experience, but this source of the renewal of life lies in the inmost recess of experience. It is purely an act of faith to assert that there is a fountain head of good influence from which all good influence among men proceeds and that this fountain head is a personal God. But such an act of faith supplies an answer to many a conundrum in human experience for which no other sufficient answer has ever been found.

The Christian religion did not begin with an attempt to prove that God exists. It assumed the existence of God, and contented itself with witnessing to the experience of God which the Christian had. Jesus himself assumed the existence of a fatherly God, and so do all those who are truly his followers. It does not seem in the least unreasonable to postulate a fatherly and friendly Person who is the ultimate source of all the good influences at work in the world, and who is connected with his children in the most intricate ways, constantly flooding them with good suggestion so far as the suggestion-channels of human life are open to him and not choked by unspiritual debris.

This God of good influence is not only a God of suggestion, but of moving power in the world as well. We cannot escape the plain fact that God's providences are not as immediate in our personal affairs as we once thought them to be, nor, it seems to me, as tawdry. We have caught in these latter days a great vision of the way in which the world goes on. It is not a whimsical world, nor a world in which capricious forces are anywhere at work; it is a world in which law and order prevail among all the forces that affect us. We cannot possibly expect a disorderly God in so orderly a world of natural forces; and we must conclude that what God does he does not in spite of the laws of nature, but through them.

Every machinist or other shopman knows that his shop would get nothing done if everything in the shop were in confusion. He must follow certain well-defined lines of shop practice if he is to be efficient in his work. He does not expect even his foreman to break down the established shop practice by any order which he may issue. Nevertheless, he does expect his foreman to issue orders and to establish a policy which shall make his foremanship distinctive, not by defying good shop practice, but by working through it. And that must certainly be the way God works out his purposes among us. We must not expect him to break down those established shop practice operations of the universe which we call natural laws, but we can and should believe that he can work out his purposes for us through those very operations.

"Why, then," my first questioner sharply asks, "did not God operate in such a way as to save my husband for his family?" It is true that these crushing experiences do seem to work themselves out along the lines of a blind and impersonal law, although some claim they are averted by prayer and faith. The religious person is in no sense a favorite of heaven, and the wicked often do flourish like the green bay tree. And yet, with the problem as uncompromising as it is, there is plenty of room for God's providence, and for a providence so significant that, when we come to see it for what it is, we would not change it.

I know a lad who dreamed of college, and then found his dream blocked. Through circumstances over which he had no control, his house of cards fell about his ears, and he was forced into the most uncongenial work through the sheer necessity of earning bread. His work was a kind of slavery to him, and a regret that was sometimes resentment grew in his breast that he could not get to college and lay the foundations for the life he wanted to live. The heavens were brass; there seemed to be no God to hear his prayers. For a time his work kept him out in all sorts of weather to the point of physical exhaustion. Finally the years of his imprisonment wore themselves away, and one day he walked out of

it into college. He became a Christian minister, and now he knows that what he prayed might be taken away from him was for his good. The physical exposure gave him health, and his constant rubbing against all sorts of men gave him an insight into the problems of men that he would never have gained from the study of books. As he looks back upon that inescapable catastrophe he now feels that through that bitter experience God sent a stream of personal influence into his life which has enabled him to do what he could never otherwise have done.

This thought of a divine Fountainhead of all good and gracious personal influences in the world, who mediates his plans and his influence through all sorts of natural events and overrules even the bitterness of life to work out a "far more exceeding and eternal weight of glory," as Paul put it, is the greatest sweetener of life of which I know. I should make it the foundation of a simple and practical theology which we can all of us understand and put to work in our daily problems.

Immediately upon this foundation I should lay the next part of a Christian theological structure, namely, my belief in the divinity of Christ. I do not believe that the controversy over the virgin-birth, as important as it may be, is the way to establish a compelling belief in the divinity of Christ, but that there is a more convincing way.

Christianity as an historical movement began with the man Jesus and the influence he exerted upon those around him. Here was a man, with no special theological training, who saw life so clearly and lived in a manner so pure and humanly spiritual, that others were compelled to follow him. They felt the power of his life and were themselves transformed by it. Through him a great fountain of God's holiest influence was opened up within their own lives, and they too went out to transmit this marvelous influence to others. From that time on Christianity has been a widening and deepening stream of personal influence working its way through society with purifying and saving power. The more mystical among us believe that not only do we receive this personal influence of Christ through the historical line of his followers, but also through immediate contact with him in his risen and spiritual form.

What, then, do we mean by the divinity of Christ? Whatever else we may be thinking of, we certainly mean this, that in Christ we find the most perfect human embodiment of the divine influence everywhere at work in the world that we have yet seen in our human race. Of course, such a view of the divinity of Christ makes it a very human divinity; and that is as it should be, for it brings the divinest meanings of life out in their most human aspects. That sort of divinity we may ourselves in some degree know, and indeed we should know it if we are truly the chil-

dren of God. Christianity has always emphasized the idea that men and women should become the spiritual offspring of God. But our divinity is so fearfully fragmentary that there is little likelihood that many of us will aspire to ascend to the plane of life on which Jesus lived, although every step we take in that direction helps to work out the very thing Jesus was trying to do for mankind.

Here is a conception of the divinity of Christ that ought to appeal to every spiritually minded Christian who has not been spoiled by too large doses of dogmatic theology. It used to be said of Channing, the venerable Unitarian, that so fully surrendered was he to the spirit of Christ that his life most wonderfully transmitted the same divine stream of influence into the lives of all he touched. If all Unitarians had the spirit of Channing and if all Trinitarians knew the reality of Channing's Christ, I wonder how far apart they would be.

Into the structure of Christian theology has always gone some conception of the Holy Spirit; but the manner in which the Holy Spirit has been explained makes this part of Christian thinking more bewildering to the common mind. The most scholarly are never altogether clear about it. But when we think of God's influence always and everywhere at work in human life, the thought of the Holy Spirit becomes luminous with meaning. The Holy Spirit is God's personal influence. What finer or more wholesome idea of the Holy Spirit could we have than that? Could not every reverent soul who believes in a friendly and compassionate God, whatever his doctrinal alignment, accept such an idea of the Holy Spirit as that? Would not such a view of the Holy Spirit bring God warmly and intimately near to us? "We do not understand God; we use him."

One word more. "Thy kingdom come!" Jesus said the coming of the heavenly kingdom among men is to be like the influence of leaven in a pan of flour. Modern sociologists talk about "social contagion," meaning a yeasty spread of ideas and suggestions throughout the social group. Was not Jesus thinking about the social contagion of the gospel when he gave us the homely parable of the leaven hid in the flour? Christianity, we have said, began with the yeasty personal influence of Jesus, and it has spread through the yeastiness of the personal influence of his followers. So it must continue to the end. Whenever the followers of Jesus become so influenced by his spirit that their lives will spread a contagion of goodness and righteousness, then in proportion to the influence they have over others will be the kingdom of Christ come among men. If that influence die out of the earth, no spectacular return of Christ upon the clouds of glory can restore it, and no amount of social reformation of a coldly scientific kind can take its place.

## WHAT HAS THE NEW PSYCHOLOGY DONE TO RELIGION?

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FRAGMENTARY ideas about psychology have inevitably filtered through to the newspaper and novel reader, even though a little psychology is a dangerous thing. Various clever stunts of salesmanship are called "good psychology." Every day folks are becoming worried about "inferiority complexes" and "sex inhibitions." "Sub-conscious" and "suggestion" have taken the place of "Holy Spirit" in the vocabulary of many religiously trained people. But psychology in the hands of a scientist who knows its limitations and the whole of its story is an entirely different thing from this unbalanced popular variety introduced as a fad. Furthermore, this unlimited psychology in the untrained mind is often, consciously or unconsciously, taking the place of religious faith.

Have we thought, then, what this new psychology is? Of course, there are quarrels about the number of instincts, whether fear, anger, sex, gregariousness, etc., are each separate inborn instincts or habit developments. There is discussion of the manner of emotional control, the influence of the sub-conscious, and the possible existence of a group mind as distinct from the combination of individual minds. But the great battle ground is between those who look from the outside in and those who look from the inside out. In other words, those who believe in the new method of behavior study and those who still hold to the older method of introspection, that is self examination of consciousness. An everyday illustration of what is meant by introspection is that of a young man or woman of the "seventeen" age. They poke and prod about in their minds, dreaming, fearing, loving and living a whole existence in their own minds almost entirely separated from the things they are doing and seeing. Many an "inward looking" diary written in that period of life has later been burned. An illustration of the opposite extreme of method is the statistician who believes that his dull figures of thousands and millions of recorded facts can solve any problem in the universe.

The Behaviorist is saying to us, that all youthful dreaming, all poetry, art, and religious experience are totally unreliable as a means of discovering truth; that observed facts, the scientific process alone, can arrive at truth. An understanding of this new behavioristic psychology is vitally essential to an understanding of modern religion, for many

church leaders are sounding warnings against it, and many of its own advocates are claiming that it has made religion in its present form entirely out of date.

Behaviorism attempts to limit psychology to the methods of the natural sciences, such as biology or chemistry; the gathering of records of facts observed, the classification, and the conclusions built upon these. It is natural that the scientist should be impatient with the vague and almost uncontrollable information furnished by the introspection of the individual consciousness, the poetry, the religious faith, the soul life. He desires a similarity and unity of the universe, so that all knowledge shall conform to the same scientific laws. This seems to be the common ground upon which the Behaviorists, in spite of their many differences, meet in common conflict with the older psychology of the inward looking eye.

Thus the new psychology says that consciousness is an unproved assumption, an undefinable and unusable idea. What any man can tell another of how he feels and what he thinks about himself is of no value, for he is too limited in vision and prejudiced to know himself. A learned professor of psychology can tell little from his own self examination about emotional life as related to reason, for he has trained himself to live by his reasoning, whereas the average man is governed (himself) more by emotions and prejudice. The scholar's abstraction from the commonplace of life and his absent-mindedness have long been a favorite theme of humorists. Then again, when any man stops to think about what his feelings are he no longer feels that way. If a man keeps wondering whether he is sick or not he will be sick by reason of his thinking. And if he thinks long enough about whether he is happy or not he will make himself unhappy. If no two men think or feel alike and no man can accurately understand his own mental condition, behaviorism then asks how can there be a science about how men think and feel built upon the inaccuracies of introspection?

Behaviorism pays great attention to the power of habits. When we pay attention to anything we have commonly felt that we, as individual free personalities, have chosen to pay attention to that thing. Something mysterious called the soul has chosen to pay attention to a beautiful sunset; but "No," says the Behaviorist, "that is only the dominant habit system functioning." We choose to look at a sunset, or a piece of machinery, or a house because the habits of our lives have been built around such an object. Because a man has been a mechanic and daily formed his habits in relationship to machinery, when he walks along the

road and sees a machine, the thoughts that are shadows of those habits of work call his attention to the farm tractor in the field.

Some Behaviorists even go to the length of saying that our thoughts are merely the subvocal repetition of words. Thus thought becomes merely a repetition of the habits formed in speaking, which habits are little differentiated from any physical habit such as walking. Thus when we think "Mother" we merely stimulate the habit formed by constantly saying the word "Mother" in past experience. This reducing of thought to spoken but unuttered words seems a rather radical materialism to most people, though a preacher is reminded that some people may be thinking, "Lord, Lord," with no more reality than this!

We are told by these writers that personality is merely the product of habits. Personality represents an assembled organic machine of hopes, fears, abilities, and weaknesses, ready to run. According to them it is a highly evolved organism resulting from a long development in relationship to life's needs in meeting an environment of hunger, work, play, and other social contacts. Mind is simply behavior in response to stimulation of the senses, the things we see and hear and feel, and those we have been stimulated by in the past. According to this, we might liken it to a moving picture camera, on which impressions are registered to be projected again when the proper external stimulus appears again. Apparently the Behaviorist pays no more attention to the things we ordinarily think of as mental and personal than as if people were mere mechanical creations. Thus there is no personality for the Behaviorist, only stored up behavior ready to be reproduced when the button is pushed again.

Behaviorism is simply a response to the demands of this day for practicality. It is not so much a contradiction of consciousness as a desire to escape from the meaningless jumble of words that often encumbered thought when psychology was the handmaid of philosophy. The movement in philosophy itself toward "pragmatism," which says everything must be demonstrated as true before accepted as true, is in the same family and born of the same parents. *The danger comes when the psychologist says, "Because I ignore the soul in my study, there is no soul."* And the tragedy is that it is less often the scientist who says this than the man who has merely a glimmering of the new thought and uncritically throws away his laboriously built up faith in God because a professor has written a new book and he has heard about it, or about what the book is supposed to teach. The danger in behaviorism is for the common folks who used to go to church and have quietly been given an anesthetic that their religious faith might be removed.

With this understanding of the new psychology in mind let us think for a moment of the church as we find it to-day. The prayer meeting has either disappeared or changed into a combination of lecture and church supper or entertainment. Family prayers are a beautiful legend of the homes of our grandparents. Devotional reading of the Bible has been forced out to give way for historical or literary study of it. Instead of an auditorium for worship and a spire pointing heavenward as a symbol of spiritual message, the modern church plant is a school and social service institution. It may even be an office building with a church wedged in somewhere, so that the service of business may pay the expenses of the Lord, since the servants of the Lord will not. By delivering a hash of entertainment, food, physical training, social life, chocolate bars, magazines, Christmas cards, moving pictures, or other "stunts" and devices the church makes a profit from the people who are not members of the church, since the members of the church do not count the church worthy of adequate support. By using highly paid musicians, expensive organs, politicians, sensation sermon subjects, and other crowd getters in the services of worship a few people are occasionally dragged from their homes on a Sunday. They are willing to join a church for respectability, but not to worship regularly in a church to find truth and God. Thus statistics boast of progress that the congregations do not show.

This is not the failure of the church merely, for institutions are what the people who compose them want them to be. If the church membership wanted, and there are signs that they do, to put religion and worship and the search for God back in the churches, they could easily do so. And if the people who are not members of the church wanted it to be spiritual they could easily make it so by attending and using their influence. The church is out begging people to come to its doors to fill the empty pews. And there is a rising tide of dissatisfaction, in the church and out, hungering for something better. But first the individual's thought about the soul must change.

Is not the average man to-day one who has substituted experimental ethics for religion, as Mr. Watson, a leading Behaviorist, has boasted? He has thrown aside his creed, has he not also thrown aside his philosophy of life and seized upon material science in its place? The historical study of the Bible has, with the exception of a minority, taken the place of the devotional in the lives of the people. When we talk of service to the poor we talk in terms of forming their habits right when they are young, of changing their environment. Sometimes it seems cleanliness is far above Godliness. There is little sentiment about our kindness to the poor.

We do it scientifically, just as we have our ethics in other fields of activity. We have almost abandoned the idea of adult conversion and trust now to forming the habits in youth. Evangelism has given way to organization. Belief and devotion have given way to science and system. The modern man seldom thinks about his soul or individuality or immortality. Does not all of this cry aloud of the psychology of behaviorism, whether derived from it or from a common source in historical experience?

In the days of the old faith men kept diaries of their religious experience, they attended prayer meetings and compared their experiences of God. There are a few elderly people still who love to "testify," but how strange and old that word sounds! Now it seems that man has stopped all mystical consciousness of God and seeks only to form the right habits in relation to the recorded revelation of him. This certainly has reversed the process. Thus professing Christian people now look from the outside in, instead of from the inside outward; have abandoned religious introspection and seized upon control of behavior. Sometimes it seems as if we had abandoned all trust in our own deeper visions and ideals and begun to trust only in superficial religious habits and social standards of conduct. But this means the end of progress. If the churchman to-day has stopped seeking God personally, and attempts only to give God to the world as previously understood, or as scientifically observed, that kind of a God becomes merely a dim shadow following along behind the progress of civilization. The dimness and coldness of our present understanding of God is making people tremendously dissatisfied and ready for something better than they now have for religious faith.

If the behavioristic point of view has been back of the tremendous change in religious life, shall we welcome it or destroy it? To give it up entirely is impossible. Men once explained the universe in terms of introspection and superstition. We cannot cast aside our scientific knowledge of the universe. Neither can we throw away what objective psychology has taught us about our own instincts, and emotions, and habits. Truth once known cannot be discarded.

The great value of the objective scientific method is that the errors and individual misinterpretations are checked up and eliminated by use of the laboratory and great quantities of facts and observations. As in science generally there is a uniformity of materials under observation, so behaviorism finds a uniformity in mental experience. It is this uniformity and comparison of many facts that gives behaviorism its value.

While we recognize the value of behaviorism as a new method of psychology we must not let our acceptance carry us too far. *It should*

*not be considered as all the truth, but as one method of arriving at truth.* There is no need for a chemist to disbelieve in God just because he is studying facts about the material world, of carbon, oxygen, nitrogen and other elemental substances. Neither is there need for the Behaviorist to deny the soul and God just because he does not happen to be studying them at the time. Thus just because a psychologist is taking mirror photographs of eye movements, or studying the involuntary reaction of the nerves of the leg when light blows are struck below the knee cap, does not mean that he must deny the existence of the consciousness or personality. A description of nerves is not an argument against the soul's reality.

There are, of course, many real values in this new method of study. For example, the army and school intelligence tests, which are based on experimental study of many cases, instead of a theory, are of inestimable value. In everyday life we are too apt to judge people by our first impressions, which are usually a judgment of comparison to the familiar, rather than a judgment of value in character or ability. A record of achievement is a far better test; such is a behavioristic study correcting an inaccuracy.

This new psychology has even been of tremendous value to the church and to religion. There was a great deal of very selfish and unchristian self-examination and self-seeking in the old faith. Many prayer meeting testimonies were petty, selfish, and ignorant. Many people had just enough religion to make them miserable and to make other people miserable or amused when they told about it. The good people wailed over their sins, and the sinners exalted their pretended righteousness. These things were bound to be when introspection and self-examination were the only means of estimate. Prayers, hymns, and sermons exhorted people to save themselves out of an evil world and let the world go to the dogs with a cheer. This older faith also professed one ideal, of love and service, and practiced another. Behavioristic thinking by church people has made the church more interested in the world outside and in righteousness for the sake of other people, not just for salvation.

Thus, behaviorism is not by any means an evil disease to be mercilessly stamped out of our lives that the "good old days" may return. But behaviorism is a very adventurous child, whose adventurings need control. This adventuring has gone into the realm of philosophy and of faith and it has made many people very unhappy and placed the church in a perilous position.

When behaviorism strays beyond its own fences it immediately

becomes outlawed. A little common sense thinking immediately shows us why behaviorism has no truth in the denial of soul or consciousness, even though it is not studying this deeper phase of reality. If there is no real consciousness, how does the Behaviorist understand his own observations of the conduct of others? Only as he examines his own mind can he understand his own estimate of objective facts. Only as he uses the method of introspection, can he observe conduct for analysis. If he denies the value and validity of introspection, he is saying in effect, "I didn't steal the chicken because I'm not here." Common sense does not deal in such absurdities, neither does sound philosophy. Consciousness is the best argument for its own validity.

The harm from behaviorism is not in itself, but in the fact that it keeps evil company with a materialistic philosophy of life. Wiser thinkers have learned that personality, understood as the creative power of thought, is the key to ultimate reality. Not substance, but thought, is the reality. The strongest argument against such mechanism is the mind that conceives it. A man may find out that he is made up of an organization of many parts, like an adding machine, and say therefore he is no more than an adding machine, but the adding machine could never say that. The fact of consciousness is proof enough of the soul.

If this new attitude of mind with its above limitations is the cause of our lack of depth in church life and religious faith, have we not a key to the solution of the problem? *Let the new scientific objective point of view correct the narrowness of the old faith, but we must save the personal consciousness of God.* The church must again seek the power of Godliness, having the form; seek the mystery of a Divine Presence in the world, having the understanding of practical needs. Having progressed beyond self seeking in religion, may we not go on to the power of personal faith and self giving, filling out present equipment and knowledge with life? Recognizing the need of objective standards, we do not need to follow behaviorism beyond its fences to say there is no soul, no prayer, no God.

Instead of going back to the old-fashioned prayer meeting, the exclusive emphasis on worship and other-worldliness, the church should fill its forums on practical social problems, its discussion groups, and its class rooms with the conscious discovery of God in relationship to everyday life. Mere ethics and organization will not be enough, will not have the power. To the religious man there must come an inspiration like that of the poet, the artist, the prophet, the martyr, and to some degree of the saintly mystic. He must lose his life in the life of others, but he must

help these others by his own life contact with God. Having turned aside for a time following an emphasis on objective accuracy, shall we not now return to the straight road that leads into the sunlight and into the presence of God?

As a pastor I find that there is a profound hunger for an answer to life as a whole, a desire for the life of the soul in relationship to God, and even to eternity. People have tasted of the new psychology, but they will turn again to the bread of life. They have tried scientific organization in the churches, scientific study of the Bible, scientific ethics, and scientific conversion, all under the influence of the new psychology, and the objective point of view. As a result the criticism of the church to-day is that it is too cheap, too superficial, too worldly, just as the church of the former age was too other-worldly. After all, what shall it profit the church if it shall lose its own soul; what shall it profit the religious man to have a religion that has lost its God? People are eager to go beyond the new psychology to the new discovery of God. The adventuring of the old sailing vessels was supplanted by the scheduled routes of freighters and ocean liners. We would not go back to the slow-moving, square-rigged ships, but we have a new adventuring of airships in new uncharted reaches of the sky. We would not go back to the old faith of our fathers, but we would take up again their spirit of adventuring after God, in a new way, for a new age. The goal of this new adventure is again that of the old, to find God.

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### THANKSLIVING

Were thanks with every gift expressed,  
Each day would be Thanksgiving;  
Were gratitude its very best,  
Each life would be thanksliving.

CHAUNCEY R. PIETY.

## WHY I BELIEVE IN GOD

JOHN WRIGHT BUCKHAM

Berkeley, California

[A number of Christian leaders have recently given us their ideas of God in an interesting volume.

The statements upon the same subject which follow were the result of an assignment given to a class in the Philosophy and Psychology of Religion of Pacific School of Religion. They were written with no thought of publication. The class is made up for the most part of students taking their first year in the Seminary and reflects, in the main, the varying view-points of students recently graduated from college. They are of several different denominations. Three members of the class are Japanese and two are Koreans. The names of the former are indicated by one, and the latter by two, asterisks. Conclusions as to the strength, sufficiency, and major causes of the belief in God on the part of the theological student of to-day may be left to the reader.—JOHN WRIGHT BUCKHAM, Berkeley, California.]

## I

I SEE the existence of God revealed in the developing physical world and in the altruism and suffering of mankind; and I sense him in a personal relationship which seems very real to me. A chapter in *The Religious Consciousness*, by Pratt, helps me to analyze the channels through which belief in God comes to me. It comes through authority, feeling, reason, and "the will to believe."

In short I believe in God because I want to believe in him and because I cannot help believing in him. And that I cannot help but believe in him is the more elemental. H. C.

## II

When my first ideas of life were forming, the idea of a God was firmly implanted along with the belief in the existence of my parents and was just as real to me as they were.

Then I began to believe in God because I wanted to. Because I needed something beyond myself to depend on.

And then I believed in God and do believe in God because I have found that there is something which helps me, which moves me when the will to believe could not.

I believe in him because I have found strength that is not my own, love that is greater and a sense of assurance and peace. L. C.

## III

Believing in a personal God is a decisive action based upon faith, and if I dare to try to explain the facts they are as follows:

I. First of all, we believe that the causality back of the universe is personal. We learn this from our own direct personal experiences. According to our experiences the generative power in our lives is the will power.

II. The big things in the universe are all the expressions of personality—for instance, art, music, literature, invention. All these great things are the expressions of personality. If this great universe is not the expression of personality, what is it?

III. We have the conception of the unifying personal existence which is supernatural and eternal. We have also the *will to believe*, a craving for God—not simply intellectual but a profound and emotional desire. We cannot be at peace until we believe in a God who has consciousness, feeling and purpose, that is, who has personality. T. F.\*

## IV

I believe in a God because science makes God luminous to me. Biology has helped me to understand that we are headed somewhere. I believe in a Divine Guide.

I believe in God because my inner self hungers for spiritual light. My mystical nature is largely stifled in this day of rush and hurry, but there remains a silent place which I recognize as the kingdom of God within. I. T. G.

## V

There are only two ways of life, and one is at liberty to choose between the two. He may live a negative life and make as little a life as possible; or he may live a positive life and make a life as abundant as possible.

Being given the freedom to choose between these two ways of life, I have chosen the latter and determined to live the most abundant life. In order to live the most abundant life there arose in me a necessity of my will to carry this determination into effect. And my belief in the existence of God is a necessity to living at my best.

I came into touch with Jesus of Nazareth and there I have found the manifestation of God in the form of man in a unique way and have found complete satisfaction. M. I.\*

## VI

It was a very intense personal experience that convinced me of the existence of God. It was in a North Dakota town that I made this discovery. With two boy friends I went one evening to a Methodist prayer meeting. For the most part, we did this so that the minister, a very devout and conscientious old gentleman, would not be disappointed, for it was a stormy night. We four were the only ones at the meeting, and in a friendly, conversational manner, which I thought at times to be too direct and personal, we discussed Paul's conversion, both as an experience and as a principle. My interest was aroused, but when we disbanded I was more confused and perplexed than ever. Before retiring, I decided to quiet my mind by reading a detective story, and when in the midst of it and when my consciousness was not dwelling upon Paul's conversion, something happened. Suddenly losing consciousness, I fell off my chair.

When I arose I was in a new world. The clouds of doubt, questioning and fear had vanished. My sky was clear. My burden was gone. My sense of guilt had disappeared. I felt that I had been rebuilt. My life was transformed. I realized that I had been worked upon by the Divine Spirit, and my belief in his existence, power and goodness passed from the realm of cold intellectual assent into the vivid and ever-present consciousness of experience. P. C. K.

## VII

It is my belief that no one can ever know that a God exists except through his own experience. That experience of God is proof of his existence for himself but not for any one else. The ontological line of reasoning is the "reverent study of the witness of God to himself—God revealed to the heart of man." The intuitive feeling that there is a God arises from our own spiritual nature. Being spiritual beings, there must be some greater Spirit who is our Source, of whom our spirits cannot but be conscious. S. M.

## VIII

Having been born in a Buddhist home and reared in a superstitious atmosphere, I was led to believe in innumerable deities of the land and did not have much doubt about them until I began to hear something about Christianity. However, I was rather indifferent toward Christ until I came to this country. I then began to see myself clearly and found myself unworthy to be called a man. What I had lived till then was not

a real life; it was a life of my pseudo-self. Since then I firmly believe in the existence of God.

I never reasoned out why God should exist but I must have God and feel him existing. What I am to-day is what I owe to him. Outside of him, I have no real existence. M. N.\*

## IX

The primary reason—primary but not fundamental—is the fact that I was born in a Christian home. It was the custom to believe in God, I was expected to believe in God, I enjoyed believing as the others did.

With adolescence two experiences added vital reasons: the experience of friendship and the experience within myself of distinctly self-initiated impulses and powers. The first revealed a possibility of a similar personal relation with God; the other directed my desire toward God as the only high enough source of help in the consciousness of these new powers and initiatives which were distinctly my own.

Further reasons for belief in God have grown largely out of subjective experience. Long illness directed all thinking perforce into the area of spiritual reality in comparison with the unattainable physical or material reality. The spiritual values in life in comparison with limited physical values; the spiritual resources available, when such seemed the absolute necessity to give life any meaning, assumed prominent place in a philosophy of life. In experiences establishing, to my mind, the validity of this attitude I find reasons for believing in God. L. O. P.

## X

There must be an inner reality or a ground of existence for everything, and as the world as we know it contains highly developed personality, which is itself progressing in development, the world ground of all things must be at least as personal as we are and as we may become. A cause must be equal to its effect, and the underlying basis of things must be sufficient to support the intricately complex organism of human personality. G. A. P.

## XI

First, I believe in God because I can explain the operation of the universe when I place an intelligent being at the head of all things.

Second, I believe in God because I can understand human behavior and explain history better on that hypothesis than on any other.

Third, I believe in God because he is demanded by the spiritual element of my nature.

Fourth, I believe in God because he has been revealed to the world through his Son, Jesus Christ. F. H. P.

## XII

I believe in the existence of God because, no matter how far back one may trace the explanation and origin of the universe, there still remains a First Cause.

The second reason why I believe in the existence of a God is because of the teaching of Jesus.

The third reason why I believe in God is because of the order, the plan, the control, the direction of the universe and all that is in it.

Finally, I believe in God because only a God can bring about the changes, reforms and advances which so apparently need to be brought to pass in the modern world. Man is powerless before many of these obstacles. We must have a God if certain desired ends are to be achieved.

A. W. S.

## XIII

As a child I received the nurture and training in a Christian home where mother and father had faith in God—a God who was a Father to all his children.

When I became old enough to experience in my own life the answer to prayer and feel the guidance of God and to know that God is a Spirit dwelling within and about us, I knew that there was a cause too deep to understand.

The Bible is the authentic witness of human experience. In the Old Testament we see how the idea of God grew up, how God revealed himself according to the capacity of the minds of the people to know him. Religion is not static, therefore God is still revealing his truth to us.

Jesus proclaims God as spirit. He maintains that "the spirit alone quickeneth and that the flesh profiteth nothing." Our faith teaches us that we have the world's fullest and truest representation of God. E. S.

## XIV

I believe in the existence of God:

- I. Because he has always been a personal Force in my life.
- II. Because I have seen him as an influence in the lives of men and women, both the cultured and the unlearned.
- III. Because I have felt his presence in the beauty of nature and in the inspiration coming from sublime architecture and art. E. H. S.

## XV

I believe that God is the name for the whole universe from the least of its elements to the greatest, and I can no more deny that God exists than that I exist.

God can be thought of as having four consecutive phases of activity: pre-material, material, human, and post-human.

The content of the pre-material is called by various names, as Logos, Tao, Allah, the Absolute. He has the qualities of being omnipresent or immanent, active, on-going, with all the potentialities which the succeeding phases make evident. The content of the second phase is the material world which physics and chemistry are interpreting, but this world, we must remember, is permeated and motivated by God of the first phase called by many names, as *elan vital*, *nitus*, etc. The content of the third phase is vitality, the God of the first phase using a tool composed of units of God in the second phase and resulting in organisms having motility, more commonly called behavior, and the power of growth. In the course of time higher and higher organisms have been evolved in ways that geology and biology are endeavoring to explain, until the instrument which God is the first phase can use is the creature called man.

The fourth phase of God is the post-human phase. Just as God as Source-Energy, as he may be called, has the power to organize sunlight into a human body, so when Source-Energy has acquired an instrument as complex as the human brain there blossoms forth a new form of energy, a new tool, and this is thought, a form of radiant energy. Personality is the name we give to organized thought life, as evidenced through physical behavior (physical used in the large sense). M. S. T.

## XVI

Perhaps we cannot prove by scientific demonstration that God exists, but we *know* that God is. We find ourselves in an orderly universe in which the fact of progress is undeniable. How did it all come about? Who planned it and made possible its progress? This universe where we find ourselves is so much vaster, more majestic, more intricate than all the creations which have come from man's hand and brain. Behind it all there must be a Being of Power, of Intelligence and of Moral Purpose. If God does not exist how can we account for the spiritual element in human nature? E. A. T.

## XVII

My conception of God is ever growing. God may be "the same

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yesterday, to-day, and forever," but my belief in him cannot be the same, for his personality, his all-knowing power, his immanence, his transcendence, ever grows deeper, finer, more beautiful and grand with each rising sun. My belief in God lies in the assurance that day after day I am allowed to see a little more clearly his reality. B. D. T.

### XVIII

My belief in the existence of God has been colored by the fact that I was brought up among people who believed in the existence of God from time immemorial.

Apart from that, my belief is founded on the nature of human life. Man has his destiny from God and is governed by his spirit. And the spirit is capable of growth. It grows when it is seeking the higher standard which is God. H. W.\*\*

### XIX

These are to me the three main reasons for my belief in God. An orderly universe so moving that there must be Someone behind it; the moral and spiritual aspirations of men, which would be mockery except they come from God; Jesus Christ and his great love, and the change he has the power to produce in men. I am aware that these reasons are rather superficial in their treatment and inadequate in many ways, but they are the reasons upon which I base my faith and belief in God, the Father, and in this belief I am enabled to go on, confident of his care. G. H. W.

### XX

I believe in the existence of God, the Supreme Being, for these reasons:

1. I can see clearly that the universe in which we live has an origin. That is to say, there is a First Cause of which this universe is the effect or event.

2. This physical world, as well as the moral world, is beautifully and intelligently organized and is making wonderful progress in order and adaptation, proportion and co-ordination.

3. Society loves justice, virtue, goodness, righteousness, and peace, and puts forth effort to progress toward the goal of a noble and ideal life. This conclusively attests that there must be a controller—a governor of this moral world of ours, who also loves virtue and hates vice.

4. There is a universal recognition of the existence of God from all human races. It is a human intuition. C. K. Y.\*\*

## EDITORIAL DEPARTMENTS

## NOTES AND DISCUSSIONS

## BIMONTHLY BREVITIES

**MATTHEW PRIOR**, English poet of the early eighteenth century, was regarded by Wesley as quite equal to Pope and Dryden, but somewhat lower than Milton. He occasionally quotes him in his sermons. Here is a Prior couplet which he does not use:

"In the flowers that wreath the sparkling bowl  
Fell adders hiss and poisonous serpents roll."

Yet Wesley may have had these lines in mind when, in his sermon on "The Use of Money," he speaks of spirituous liquor as "liquid fire" and calls its sellers "poisoners general," asserting that "the curse of God is in their gardens, their walks, their groves, a fire that burns to the nethermost hell!" Certainly John Wesley would thus describe the American "wets" of to-day, and would strongly oppose the election of any President who sought modification of the enforcement laws of the Eighteenth Amendment.

**INTELLECTUALISM**, which ignored the idea of value, has made much of both ancient and modern thought static and has helped to standardize the soul. The following lines are perhaps excessive in their megalomania, but they do cartoon the mind that confines itself to the head and leaves out the heart in its thought:

Dogma has sent Antiquity to sleep  
With sacrosanct stultiloquial drone.  
But cryptical convulsions of the Past  
Pervade the benediction's truce and sweep  
Out on the organ's fugue—triumphant tone  
When hosannatic Handel liberates us at last.

Certainly music, which is the artistic expression of feeling and all other arts including poetry, does give us a larger universe than we reach by mere rationalism. The practical reason of Kant helped to liberate the narrowly logical mind. Its present achievement is the rich and varied Personalism.

**METHODISM** has a definite doctrine as to Divorce, based upon Matthew 5, 29, 30, and stated in one of Wesley's forty-four sermons which

are among our standards of doctrine, his third sermon, "Upon Our Lord's Sermon on the Mount." Here it is:

"All polygamy is clearly forbidden in these words, wherein our Lord expressly declares that for any woman who has a husband alive to marry again is adultery. By parity of reason it is adultery for any man to marry again, so long as he has a wife alive, yea, although they were divorced; unless that divorce had been for the cause of adultery; in that only case there is no Scripture which forbids (the innocent person) to marry again."

Any Methodists who practice this tandem polygamy and any minister who performs such marriages is guilty of doctrinal violation. Here is the Constitutional Restrictive Rule of the Methodist Episcopal Church with regard to Doctrine.

"The General Conference shall not revoke, alter nor change our Articles of Religion, nor establish any new Standards or Rules of Doctrine contrary to our present existing and established Standards of Doctrine."

FAITH is a means both of mental and moral progress, whether in science or religion. It is an act of the will inspired by intuition. This practical reason is the teaching of the New Testament. Faith is a spiritual courage which shuts out fear. It is a human adventure, a "holy dare." Blaise Pascal, nearly three hundred years ago, in his *Pensees*, wrote these words:

*Pesons le gain et la perte en prenent le parti de croire que Dieu est. Si vous gagnez, vous gagnez tout; Si vous perdez, vous ne perdez rien. Pariez donc qu'il est, sans hésiter.* A free version is this: "Let us weigh the gain and loss in the choice that God is. If you gain you gain all; if you lose, you lose nothing. Bet then with no reluctance that he is."

In other words, that bold wager called faith is the sole source of success. Lack of faith is absolutely a failure in the growth of human life, both in the physical realm of science and the spiritual realm of religion.

JOHN WESLEY, like Blaise Pascal, was a Pragmatist long before Charles Peirce and William James popularized that word in philosophy. As Fitchett in *Wesley and His Century* said:

"His theory is one which links doctrine to conduct. It has the salt of reality. Here are doctrines realized in human experience and tested by that experience." Also, "The enduring controversies that have torn asunder the Christian Church lie in what may be called the realm of metaphysical theology. And the working theology of Methodism, since it is supremely occupied with a great cluster of evangelical doctrines, has escaped these controversies."

To-day we strongly need to emphasize that the essential thing in doctrine is its value to life. The merely speculative element in ultra-orthodoxy does not save souls but frequently destroys faith.

WHEN Philip appealed to Jesus, "Show us the Father and it sufficeth us," he echoed the cry of the race. Men have ever sought God, though often unconsciously along the trail of a single attribute. The savage exaltation of strength, the sage's search for truth, the artist's delight in beauty—what are these but single gleams of him as the world swings round. But more than the intellect does the heart seek God as Father, not as Creator or Ruler, but for love felt in its flame, realized in its thrill, seen in its smile and trusted in its constancy. Nothing else "sufficeth." Neither the glory of an open heaven nor the blaze of a great white throne can fill the heart that cries for love.

NATURE does not fully reveal God. As Tennyson describes it, the physical world is "red with tooth and claw," and it shows much of might and little of love. Only Christ reveals the Father. Not all about an Infinite Deity need we learn from him. An ocean cable lies across gardens of seaweed, deep forests of beauty, cities of coral, wrecked ships, over the breasts of lost loves who return not. It speaks no word of what is hidden in the depths of the sea, but it does speak from shore to shore. So the revelation of God in Christ oversweeps a thousand mysteries and is silent concerning them, but he speaks from the heart of God to the heart of man.

IDEALISM is not a perpetual delusion but a constant illusion. The ideal and the real may not meet but the ideal is the gleam for all life to follow. So we are led on by a constantly advancing ideal. The supreme truth of life's promise is not for the body but for the soul. The soul is a vessel that draws too deep for the shallows of the finite. This world, with all its wealth and worth, is not good enough for any of us. We are greater than the world. But God spreads for us no Barmecide feast when he makes himself our portion. Our spiritual hunger does need great thoughts and the greatest of all is—God!

ADAM CLARKE, in answer to a young Wesleyan minister who asked his advice as to studying geology, answered, "A Methodist preacher ought to know everything." That was a rather exaggerated bit of advice, but there is a heart of truth in it. All knowledge in science, art, history and literature is rich material for the spiritual sermon. Our preachers cannot know everything but we ought to know much more than most of us do.

ARMISTICE DAY should continue to be celebrated as an anniversary of peace in the past and a promise of peace in the future. But another

such noble holiday has become the possession of fifteen nations who, on August 27, 1928, joined in a compact for the outlawry of war. This great Briand-Kellogg treaty makes world peace well nigh universal. If, as should be, it is followed by general disarmament, it will make it eternal. So at last shall be fulfilled the prophecies of Isaiah 2. 2-4, Micah 4. 1-3, and the promise of his kingdom by Jesus Christ, our Lord.

MR. ANDERSON, a British poet, wrote the following verse in a poem entitled "Adam":

"God moves in us to realize  
His ancient dream of Paradise;  
It is with us to plant a new  
Eden where Eden never grew."

That certainly is the supreme job of Christian men, to work with Christ, the second Adam, in the creation of a new earth. That truth of Christian perfection which is the supreme doctrine of Methodism implies more than the purification of a human heart; it means the application of holiness to all life, to business, politics, and all social relationships. Those wets who call the support of prohibition by American Methodism bigotry are themselves as fanatical as are all those who separate religion from life. Christianity will ever be a failure until it has transformed the world into a New Eden, the coming Kingdom of God.

J. B. S. HALDANE, in his book called *Possible Worlds*, writes these clear lines:

"If I thought that science in its present embryonic state could be applied to politics I should become a politician. Man is no more a mere animal than he is an economic unit."

Certainly mechanical laws cannot control politics which is really an important section in social ethics. It is only the spiritual force of religion that can recreate in our own or any government that Paradise from which a sinning humanity was shut by the fiery sword of the Divine judgment. While we ought not to take partisan politics into the church, we ought to take all the goodness we possess into the realm of politics.

ATHEISM is of two kinds: Theoretical atheism is a blindness of the mind; practical atheism is a blindness of the spirit. The first, to-day being propagated by the ignorant American Association for the Advancement of Atheism, is as unimportant as any criticism of music by the deaf or of optics by the blind. They cannot see God because they look the wrong way. No one could find either the song of a bird or the genius of a poet by dissecting their bodies. Pull an organ to pieces and you

will have a heap of rubbish, but no music. Theoretical atheism, like much of the mechanistic psychology of to-day, is a fatal loss of the finest advancements of culture. It is compelled to give up all the most glorious things in literature and art. Such atheism must be logically pessimistic. All its writing is a part of the book of pity and death.

PRACTICAL atheism, the blindness of the heart, is far more dangerous than all materialistic atheism. It is the crime of the multitude who profess to believe in the being of God and yet ignore him in their lives. Here are some of its maxims which have been practiced by professed Christians: "You cannot use the Golden Rule in business"; "The ten commandments have nothing to do in politics" (Senator Ingalls); "Do you take this for a Sunday school" (said by a delegate in a national party convention). Many, who admit the existence of God, are afraid to admit him into their hearts and lives. It would mean repentance, revolution and vital reconstruction. "God is a consuming fire."

PROPHECY is not confined to the clergy. If spiritual power is shut up in the sanctuary, the church becomes a fiddle with one string or two, unable to make the full chorus that shall charm the world. Not at the tabernacle alone, but in the camp, must the prophetic ecstasy be felt and the prophetic voice be heard. The heavenly baptism is not for a class, a tribe or a sex. Jehovah said: "I will pour my spirit upon all flesh." There is no clergy nor laity in Protestant churches, save for official convenience. Its clergy is not debarred from such secular tests as may not limit its spiritual service; the laymen are not excused from spiritual activity. God wants a universal prophetic voice.

INDIVIDUAL effort expanded the early church of Christ. It was Aquila and Priscilla, a lay husband and wife, who doubtless started the church at Rome. Why do they now have no church there in their honor, but a magnificent cathedral devoted to Saint Peter? The true successors of the apostles are not bishops or presbyters, but evangelists. So it has been in every great spiritual revival. Wycliff had his preaching friars, Saint Francis, who was never ordained, his lay monks, and John Wesley his lay preachers. Wesley's greatness is shown in his willingness to yield to Providential guidance. His imperious will was always in the hands of the Eternal will. Susanna, his mother, said to him of Thomas Maxfield: "This man is as truly called to preach as you are," and John patiently listened. "They are all at it and always at it," is his encomium of Methodists then. Would it were true of Methodists now!

LYNN HAROLD HOUGH, in a public address in Chicago, a year ago, said:

"If I sneer at the moral enthusiasms of Kant and praise the daring liberty of Voltaire, I am secure enough in many a state university. If I refer with enthusiasm to the moral and spiritual supremacy of Jesus, I have committed a *fauz pas* which, frequently repeated, may almost endanger my position in the university. I insist that Jesus ought to have the same sort of entrance to the mind of a student at a state university as Voltaire. I ask only fair play."

It is only fair to say that in some of the state universities of the Middle West there has been recently a wholesome increase of the religious spirit, yet Doctor Hough is entirely correct in his portrayal of the foggy atmosphere in many educational institutions of to-day. The result of scientific materialism has not only been agnostic or atheistic, but has lowered all educational standards as to culture. They are not only ignorantly criticizing Christianity, but they are destroying the literature of power and the beauty of art in our modern life.

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### THE THEOPHANIES

It was perhaps nearly a generation before John wrote that glorious divine attribute, "God is Light," that Paul declared that "It is God, that said Light shall shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

In the preceding chapter Paul pictured all revelation, both Old and New, as a divine glory. He even saw in the Sinaitic law a bit of dawn. To him while the Law was but a ministration of death, it was like the autumn glory of colored leaves that prophesy a coming death to leaves and flowers. But he sees in the gospel the living glory like that of spring-time. In the coming of Christ, the lesser light of Law is swallowed up by the greater "glory that excelleth." The Old Testament is a good enough chart of life expressed in letters, but the chart still needed a pilot to steer the course of living. Our Pilot comes on board in the New Testament. "Let there be light" was the first divine word of written revelation. But the personal Light only comes in the birth of Jesus. Creation, history and life are the self-disclosures of God in progressive fullness.

Is the God of the Bible a hidden God? It does have such agnostic questions as "Can any man by searching find out God?" and "Canst thou find out the Almighty to perfection?" He is pictured as a God "that

hideth himself." We are told that "clouds and darkness are round about him." Because of the infinitude of his being, human thought affords no measure of God. God himself must solve the problem of his self revelation. In Job the splendors of nature are described as "but the borders of his ways." In all that human eyes can see or ears can hear, there is but a thread from the fringe of his garments, a spray flung up from the ocean of his being.

There is a blindness which conceals God from man—the low positions of both the primitive and the natural man. "The world of wisdom knew not God." He "was not in all their thoughts." The senses of the soul are covered by sin. The bad cannot conceive the good. The carnal cannot discern the spiritual. The selfish think all selfish and cannot vision that perfect Love which is God. Men doubtless were created with skylights in their nature, but their finite limits and sinful character are curtains to those heavenward windows.

"God commanded the light to shine." The theophanic process is by his own revealing action. He was first revealed in nature. That first word of creation, "Let there be Light," is the first word of revelation. "The invisible things of him from the creation are clearly seen, being understood by the things which are made." And still more clearly God comes to man in conscience, for "in life was the light of man." God manifested himself in history. He was revealed first as law in an awful voice of thunder and engraven in letters on stone, and last in love, that "light of the gospel of the glory of Christ who is the image of God." This gradual disclosure is from the lower to the higher nature of man, from the sensible to the supra-sensible, from hope and fear to love, from outward miracle to inward spiritual truth. All explanations of Deity thus proceed from the simple to the complex. First is taught the alphabet of the Divine character and afterward is spelled out the sweet poem of his love.

Revelation was perfected as the glory of God appeared in the face of Jesus Christ. He is the full theophany. The Deity of Christ is a fact both of revelation and consciousness. If Christ be not God, the world knows nothing truly of God. Take him away and what remains? There preceded our Lord a theoretical revelation of God, but he is the consummation of our practical communion with the Infinite. Hence Socinian theories break down. The race needed that personal revelation which has come to us through the Advent of Jesus as Christ.

How does Christ reveal God? By a paradox! he reveals the moral attributes of Deity by withholding the natural. He "emptied himself," stripped himself of the so-called ontological attributes, those which have

too often confused our view of the central nature, the very heart of God. This must not be interpreted sensuously, but as the flowers often close their petals at night and yet give a sweeter fragrance. Hence this Christian theophany is not primarily a rational revelation. It was not given to teach scientific truth, nor to unfold philosophic mysteries, nor to fore-stall inventive genius. He does not show the perfect power nor the measureless wisdom of God. We can behold much of that in nature. He reveals the personal life of God the Father in relation to his children. He was "God manifest in the flesh." We can see through Jesus Christ what is innermost of the Divine nature, and so have a glimpse of the very heart of God. He is the ocean channel of the divine love, flowing to utter its fullness. Once and forever the proof has been given, not only that God is Light but that God is Love. Children born of God may not understand their Father as well as do some speculative strangers as to him, but they are nearer to him and really know him better.

The supreme theophany is a human revelation. He is best known to man by appearing as man. God has used the keyboard of our human faculties to play upon it the symphony of the Divine nature. The love that croons at the cradle of Christ in Bethlehem is the one that holds the worlds together. It is in the face of Jesus Christ that we see the highest glory of God. In that face that wept, was marred and finally transfigured we have a supreme portrait of both man and God. Thus wrote Robert Browning:

"Tis . . . my flesh that I seek  
In the Godhead! I seek and I find it. O Saul, it shall be  
A Face like my face that receives thee; a Man like to me  
Thou shalt love and be loved by forever; a Hand like my hand  
Shall throw open the gates of true life to thee. See the Christ stand!"

The theophanies of Deity to man have thus been a growing revelation. The conception of God has been built like a holy temple. Metaphysicians outlined a plan, sciences formed a framework, artists added beauty in its ornaments and spires, the Hebrew by the law of God shaped buttresses of righteousness. But John, leaning on the bosom of Jesus and feeling the beating of his heart, learned that God is Love. Then first the organ music of redemption is heard and the glory of God fills the house.

The climactic theophany is a personal experience. He "hath shined into our hearts." It is a spiritual revealing. The Bible, the book of God, is not so much a revelation as a record of many revealings. But by the Holy Spirit, God is still being revealed to each of us, even if no written record is made of it. Those three theophanies, God in nature,

history and life, find their fullness in the final and perfect dispensation of the Spirit. That holy Helper testifies of Christ.

Though every theophany is an act of God, this highest one is appropriated by faith. He is an abiding presence in the church. He may be personally received. "Christ may dwell in your heart by faith." The Christ child supernaturally born from a holy human Mother, is born again in every human soul when a redeemed son of God is newborn. He that by faith beholds the glory is himself glorified. "Ye who were sometime darkness are now light in the Lord."

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### WHO SHALL HAVE THE CHILD?

**SETI I**, who by some critics is regarded as the Pharaoh of the oppression, was a high-bred, cultured monarch with much sense of beauty. Yet he was, as he describes himself, jackal, lion, bull. Like all bad rulers he feared the growth of manhood. So came the destruction of Hebrew children. But all the heart of womanhood was against his cruelty in their own plot to save manhood.

Pharaoh's daughter, named to us Thermatis by Josephus and Merris by Eusebius, was a dove in that vulture's cage and became a type of the good woman in all history. All rank, caste and nationality went down before the power of her womanly, humane sympathy. A crying babe floating on the Nile in a papyrus ark, rescued by her maiden, became her adopted son and was given the Egyptian name, Moses. This boy's own mother became his nurse, with a noble counsel from the Princess: "Take this child away and nurse it for me and I will give thee thy wages." And this is an eternal divine command to everybody, as to our duty to all childhood and a promise of rich reward.

The perils of the life of little children are perpetual, many even worse than those Egyptian savageries. The most dangerous nets of Satan are set for young souls. All influences, good and evil, seek the possession of the child. The wicked world has its place for the young, whether the church has or not. Many mothers to-day are forced to commit their little ones to the dangers of a more terrible Nile, to rivers of depraved humanity, with their perils and rapids, and the cruel crocodiles of selfish animal life.

Even in our own boasted civilization there are many real sorrows for childhood. The little ones of the narrow streets in the cities to-day are often quite as poor in the possibilities of life as those children of the English mines of a century ago who rarely lived in sunlight and never

saw a flower. Of these was written Elizabeth Barrett Browning's "Cry of the children":

Do you hear the children weeping, O my brothers,  
Ere the sorrow comes with years?  
They are leaning their young heads against their mothers,  
And that cannot stop their tears.

The young lambs are playing in the meadows,  
The young birds are singing in their nest,  
The young fawns are sporting in the shadows,  
The young flowers are blowing toward the west;

But the young, young children, O my brothers,  
They are weeping bitterly;  
They are weeping in the playtime of the others,  
In this country of the free.

Not every child can behold such a pretty picture of his childhood as was described by Lamartine—a nest floating on the river Saone, the mother brooding and the male bird following.

The high significance of childhood is a most late discovery. Concerning them there is much silence in classic literature. John Ruskin, the great art critic, said that Greek art had no children. The Romans did one deed of dignity; when a babe was born, he was held up to the sky as if to symbolize his heavenly origin and destiny. Yet Rome had little true reverence for childhood; the father had the power of life and death and the little ones no rights. Even Cicero said: "When a child dies young it is easy to be consoled; when it dies in the cradle no concern is felt about it." The same is true in much of the paganism of the present age.

The only ancient difference is in the Bible. When the first boy was born Eve said, "I have gotten a man from Jehovah." In divine revelation a child is a delegate from distant countries, a clothed eternity, with eyes that are torches of God, lit up at the central sun of his being. Even the Hebrew Talmud is full of beautiful references to children.

Loftier still is the Christian ideal. The boy born in Bethlehem became the Christ who blessed little children and gave them supreme citizenship in his kingdom. The Advent has made every child a perpetual Messiah in life. It is the living Christ who is the Saviour of the to-day's abundant literature for children; our noble educational systems, and the growth of glad games for all the young as nowhere else in human history, or in any heathen civilization.

But it is neither the past nor the present which appeals most mightily for the child. It is in the future. The child of to-day is the

coming man and holds the secret of to-morrow. As that weeping babe, Moses, was to be the deliverer of Israel, so we ought to behold in our boys and girls of to-day the future church and state. Seti I, builder of cities, was far lower in life than his daughter, the Princess. It is greater to train a child than to rule a state; that papyrus passenger, little Moses, became a lawgiver, statesman, priest and prophet, whose genius was the background of much of later civilization.

Childhood is the educative period of life, the initiation of human nurture, and growth, both of body and soul. Real culture, both mental and moral, begins with life, yes, and comes before it. Oliver Wendell Holmes said that it began even "a thousand years before he is born." Rembrandt, playing in the old mill, had wrought in his nature the lights and shadows which he painted in later life. It is safe to assert that the essence of character is created in every person on and largely before the adolescent period.

If training thus begins, how must it end. Here is the answer: Our Lord said, "For me." The aim of real living is not mere wisdom or wealth, power or pleasure. And it is far above that experience in which real childhood is too largely lost and nothing left but a mass of vanity, affectation, and fine clothes. "Is it well with the child?" is the challenging question to all souls. According to the Talmud, when Alexander the Great demanded a monument to his glory in Jerusalem, the Jews, who dared not shape a human image, simply named every first born son of that generation after the Emperor. Is this not the like mandamus made to every age: God Claims the Child? That is the only earthly image which is sought by Deity.

About childhood there are a trinity of influences, the home, the school and the church. The first of these, which is earliest in time, is chief in importance. Of all vocations in life the parent has the first of rights and duties; all other offices are mostly artificial avocations. It was not only the wisdom of Egypt which its sages taught him, but the faith in God in which his mother, Jochebed, nurtured him that made Moses' one of the most heroic lives, highly mentioned in the eleventh chapter of Hebrews, that New Testament Cathedral of faith. The mother of Moses, nurse of the boy, got the start of Egyptian philosophers; by this earliest spiritual training he came to sacrificial exile at forty, to leadership at eighty, and to the kiss of Jehovah at one hundred and twenty.

Little children, already declared by Jesus to be citizens of the heavenly kingdom, have a right in the Christian Church. The nearer we are to our physical birth, the nearer we are to the new birth, which is spiritual. Every cradle of a child is the closest of all human dwellings

to the manger of Bethlehem. This is the supreme way to the normal growth of the church. This has been the secret of the perpetual growth of Romanism and the Evangelical churches should follow and spiritualize their method. Thus will the salvation of the world be accomplished. Armies, nor statecraft, nor laws, nor paper constitutions can do it. Our universe could become the new heavens and the new earth wherein dwelleth righteousness, in a single generation by this holiest task of life, the salvation of the young.

What wages do come to those who at the will of God take and train the child? The most enduring reward for that mission is immortality. It is also the richest discipline for our own character. We can learn as much and often more from children than they from us. We older folks need them; no amount of other culture can compensate the lack of this experience. It will bring back to individuals the old childlikeness and give the Church of God a continuous Christmas and an eternal Easter. With us the Holy Child will abide forever and the flowers of immortal springtime bloom upon our altars.

It is, moreover, an incentive to Christian unity. It was the "child in the midst" that stopped dissension among the disciples of Jesus, and it is bringing the Christian cults together to-day.

Any Methodist minister who does not adopt the little children as well as those of the adolescent age as the supreme realm for his service, is not a true apostle of Christ. Well did the Talmud thus translate that lovely text of Daniel: "They that be *teachers* shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." By this road is reached the final reward of service, and if by it we face at last the eternal throne, each of us can say: "Here am I and the children thou hast given me."

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## THE FAITHFUL SAYING

### AN INCARNATION MESSAGE

FAITHFUL saying is a sort of formula in the Pastoral Epistles of Paul. Doubtless it signifies a doctrinal *consensus* in the apostolic church. And one of the miniature Gospels found here and there in the New Testament, like John 3. 16, is in this message he sends to Timothy: *Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.* 1 Tim. 1. 15. One could preach well nigh every Christian doctrine from it—God's love, Christ's divinity, man's need and peril, universal grace and salvation by faith.

1. It is an *Event of History* that Christ "came into the world." Like similar Johannine phrases, this apparently implies his pre-existence. He gave up something to save us. No one, from the record in the Gospels, could answer the question, Was he conscious of it? Some narrow minds can only see a difficulty in reconciling the littleness of this world to the greatness of the fact. But Paul could feel that all worlds were interested in this event.

All history is its proof. To-day all the records of earth are finding their center and explanation in this supreme circumstance. The Christian calendar is becoming the chronology of all peoples. Jesus is the inspirer of all progress. Imagine a library which has a shelf for the books of each century. Beginning with 1927 and going back over each one, all would find some trace of Christ until the first century, and back of that is one Book that says that he *will* come. In those early years any of us who will take the trouble can find an unbroken path of tradition. Eusebius, Papias, Polycarp, Ignatius—these last two were disciples of John, who lay on the bosom of Jesus, the Divine Son who lay on the bosom of his Father God.

Christianity is a historical religion. It is not a philosophy nor a cult, although it has its philosophy and its institutions. It rests on the facts of history and the experience of life. It challenges the human story for its vindication. This makes it far different from Buddhism and all ethnic religions. It has to do with reality rather than abstract theories.

2. It is a *Truth of Doctrine*. Christ "came into the world to save sinners." One may ask would there have been an Incarnation without the Fall? Perhaps it was the divine purpose to crown Creation with a final perfect self-manifestation of himself. But by the sin of man it became a redemptive act.

So the Incarnation became a divine condescension. God stoops to earthly need. It was our human doom that drew him. Heathen gods came to the help of their heroes. It is only our God who humbles himself to visit his enemies with mercy and grant pardon to rebels against his goodness.

He came with an unselfish purpose, not for gain, for he was rich enough already, and not for power or pleasure. He came to save. His earthly name and title are significant, Jesus meaning "Saviour" and Christ meaning "anointed."

This is the only salvation. Ours is the only religion that professes to save men from sin to holiness. Others have teachers, philosophers and some may have possessed true prophets of God, but there is only one Saviour.

This salvation is coextensive with the Fall. Wherever earth's darkness glooms, God's light shall shine; wherever pain has tortured, heaven's healing shall be felt; wherever sin has soiled the soul and kindled the blush of shame, the cleansing of Jesus' blood shall be felt and the tears of penitence shall glisten in the sunshine of reconciliation. Wherever sorrow has sighed, joy shall be felt; and wherever death has darkened the door, angels of hope shall bring their lamps and angels of immortality proclaim the morning.

3. It is a *Fact of Experience*. Paul makes the historic fact and the divine doctrine personal when he says, "of whom I am chief." Was Paul the chief of sinners? If that was his personal conviction, what can we think of ourselves? Paul had never really played the fool in his youth, his life was fairly stainless as to any outward immorality. But he ignores his fine mental and moral achievements and thinks only of his inward sin. He probably has in mind his Pharisaic righteousness, and the chief of sinners then and now are actually those who are least conscious of it. Every man knows his own heart best. Our humility grows with experience and with our clearer vision of the Holy One.

Grace is focussed in the individual. Not many worlds but single souls have final place in the thought of God. He counts each in the "whosoever." This gives hope to all. The bridge that holds the heaviest weight will furnish a safe road to the lightest. A salvation that redeems the chief of sinners will save any one. The vilest things transformed become most precious. Take the mud of a manufacturing town, and the clay can become a sapphire, the sand an opal and the soot a diamond. So any sinner through the Incarnate One can become a son of God.

4. This faithful saying is a *Universal Offer*. It is "worthy of all acceptation." Offered to all, it is worth the acceptance of all.

A true saying, it seems too good to be true. It is a drawback to many fine narratives that they are not true. We delight in fairy tales and fiction, but come at last to want the truth. And this faithful saying is too good to have been invented; it is too wonderful not to be true.

In its universal acceptability, it is not like a bank check only locally valuable as a sign of limited credit; nor like paper money or silver with limited national circulation. This saying is good at all God's treasures and every divine bank in the universe. No other historic fact, no philosophic theory, no scientific discovery is so catholic in its reach as is this faithful saying. Who cares what mere sects may say? Their dogmas, true or false, may not be worthy of all acceptance. But Christ Jesus is. His Person is worth more than all our pious propositions.

### MORAL PROPS AND RAFTERS

A most singular element in the history of both religion and moral reform is the tendency to the formalization of its tenets in dogmatic statements, and the more dangerous tendency is the excessive requirement of an absolute assent to the verbal statement of the dogma. While it is well enough to "hold fast the form of sound doctrine," it is not at all well to so grasp the outward form as to lose the spirit of the truth therein contained.

The foundation of this tendency is something in the nature of man which eludes analysis and makes men assume that their opinions, beliefs and methods are the only ones deserving of recognition as reasonable, true, or fitted to the accomplishment of the ends desired. The dogmatic attitude is a part of human nature, or rather it is an abnormal development of the logical, calculative part of the mental organism. It is that part of the mind which has to do with formal rather than essential thought, and is combined with a fair outgrowth of selfishness.

This is not a reference merely to dogmatism in theology, but also in science, philosophy, politics, and in social reforms. So if a man desires to work in the great cause of human redemption from any standpoint—mental, moral or physical—he is too often compelled to wrap himself in the swaddling clothes of well classified, indispensable, logically stated principles. The prophet who cannot use these moral props and rafters is too often compelled to fight singlehanded and alone, unsupported by the victorious power of association. One would think that our race was yet in leading strings and that they have to be shut in by this mechanistic organism of creed and confession.

Perhaps no greater moral reform has ever presented itself to humanity than the cause of temperance. In America the Eighteenth Amendment and the Volstead Law have been great political achievements. Yet instead of the drys associating themselves to both live and work for a principle, much of the strength of the battle has been spent about pledges of abstinence and the laws themselves. Whether or not wine, or beer, or cider, or brandied peaches, or alcohol for medical purposes should be included in the pledge, and a host of other questions, involving as much of casuistic reasoning as a jesuitical "case of conscience," together with the passage and enforcement of law, have been some of the high considerations on which the power of the temperance movement has been expressed and too much of the inward freedom from habits of appetite has been squandered. Legalism and external moral action have a high value in

the outward success of the state, but only an internal deliverance from such sins is the real cleansing of human nature.

What is more highly wanted for real religion is not the bolstering power of the pledge or even the merely moral prop of law, but such an appeal to the higher and better nature in man, such an arousal of the spiritual conscience of men and society as shall lift all to personal redemption and society to become the kingdom of God.

Perhaps the danger has never been greater than to-day in the natural love which humanity has for machinery and the consequent standardization of the soul. Therefore we have organizations, clubs, societies, and ecclesiastical bodies whose definite rules and statements are henceforth to be taken as the absolute dicta to which we must bow and whose edicts are as unalterable as a Medean decree.

Why may we not for a time lay aside this imposing paraphernalia of form? Instead of a dogmatic creed, let us have a charitable, comprehensive and more personal confession of faith; instead of private organizations, let us have more complete association of souls; and instead of all absolute requirement and imperative dictation, let us have the life begun and gradually developed in human character. May not mankind be released from the shackles of form and the bondage of those moral props and rafters which, instead of actually supporting life, do actually enfeeble the real manlike strength?

Surely we need some room and space to "bougeon forth of all within itself" the moral and religious character to the full growth of Christian perfection. For it is the heart, and not the reason, that utters the true oracles of life.

## HOUSE OF THE INTERPRETER

### LOVE COVERS SIN

*For love covereth a multitude of sins.—  
1 Peter 4. 8.*

CHRISTIAN love was a new thing in the world. A new Greek word had to be used for it. Not *σπουδή*, the title of mere passion and desire, often vile, but *αρεσκεία*, pure benevolence and sacrificial service. Our translators found trouble with it and used the word charity. After all our English word love, though much misused in the literature of to-day, is far better, and thus they rendered it in most places, such as

"God is love." In that ancient world where the few were tyrants and knew no mercy and the many were slaves that found no pity, men looked up in wonder to behold this new creation. This was the power before which fell the shrines of false gods and the thrones of the Caesars. Love was and is what Drummond called it, "the greatest thing in the world."

1. *It is the first of virtues.*—By all scriptural authority it is "above all things." John says so everywhere. "He that dwelleth in love dwelleth in God." And Peter adds to faith and other virtues this climax,

love. Paul says of all moral gifts, "The greatest is love." James teaches us to "fulfill the royal law"—that which Jesus gave us is the first and greatest commandment. Christ also calls it "a new commandment." And it was new in its extent, for he made the word "neighbor" cover all the world of mankind; new in sacrifices and labors, for now we must measure love by the cross; and new in inspiration and motive, "as I have loved you."

Not first by excluding other virtues. Faith and obedience still have their worth. We don't despise the stars because the sun is in the sky and puts them out of sight; they are all there still. We do not throw away silver because God has given us gold. The diamond is sometimes set with other gems and makes them more beautiful. So love touches all gifts of body and mind with its light. Beauty is more beautiful and genius more splendid, when there is a heart in them.

Love is first in its beneficence. The other graces cannot do without it. Faith becomes intolerance, knowledge grows cold and conceited ("puffeth up"), hope by itself is dreamy and impracticable. Love can live alone, but other graces cannot. The world can do without philosophers, but not without lovers. We could spare all the poets, orators, artists, scientists, etc., better than our mothers. Surely, "without it, I am nothing."

Love is first in its permanence. "It never faileth." Knowledge vanishes, the wealth of the world palls before heaven's glory, but love goes through. It abideth, because God is love and God is eternal. Love is the oldest and youngest of all virtues.

Love covers sins, but whose sins? Of the ones who loves or the one that is loved? Is it not as Shakespeare says of the quality of mercy?

"It is twice blessed;  
It blesseth him that gives and him that takes."

2. *Love covers the sins of the lover.*—It blesses its possessors. God will be tender to the loving heart. Jesus said of the weeping woman soiled with the sins of the street: "forgive for she loved much."

By preventing sin. "Love worketh no ill to his neighbor." Wherefore "love is the fulfilling of the law." Imagine a world where the spring of all action has become love. Most of the worst evils would have vanished.

By correcting the motive. We may err as the victims of evil education and wrong influences. We err through ignorance and blindness. We often do wrong and hurt those we love, but God who knows the heart covers the faulty record with the mantle of loving motive and says, "Neither do I condemn thee," etc.

3. *Love covers the sins of the loved ones.*—It is blind to many faults. What it cannot deny it often ignores. At least it conceals them from the face of an unsympathetic world. As graceful vines in bloom cover the decay of a rotting log in the forest, absorbing and turning to perfume the foul exhalations of corruption, so love shields and by its strange spiritual chemistry turns into graces and blessings the faults of its dear ones.

Love finds the good in its loved ones. There is a deep comprehension of sympathy which at once penetrates to the best in a human heart and life. Love has eyes to behold the beautiful. Jesus did seem to bring out the best in men. Evil is often perverted good and we do well to penetrate to its meaning and love. A transformed vision gives us a transformed world.

Love makes allowances. It chooses the best motive. Jesus could find an excuse for his brutal executioners. "They know not what they do." There is a touch of ignorance in all sins.

Love covers sins with the mantle of mercy. It prays without hesitation, "Forgive us as we forgive" and claims with confidence that sweet beatitude, "Blessed are the merciful, for they shall obtain mercy." What it cannot excuse, it pardons and leaves all vengeance to God. Our vociferous indignation at others' failings is mostly our wounded pride. Too frequently we try to hide our own faults by condemning others.

"Help me to feel another's woe,  
To hide the faults I see;

That mercy I to others show  
That mercy show to me."

Love, therefore, covers sins by seeking to save the sinner. Divine love seeks not to condemn but to redeem the lost. The touch of love—the cure of sin. We cannot save the world when it does not believe in us, and it will not believe in a worldly and selfish church. A regiment of elder brothers, however pious and respectable, could not save one prodigal.

Love covers sin by preventing it, for selfishness is the taproot of sin. "Love worketh no ill to his neighbor." In a world where the spring of all conduct had become perfect love, the real evil of life would vanish.

Love covers sin by curing sin. Pity tries to reform evil. Love is a divine hand reaching out to save. So Christ covers our sin and hides it away where the judgment cannot find it. So even Moses laid the lid of sacrifice over the ark of law.

"Blessed is the man whose transgression is forgiven and whose sin is covered." More blessed still is the redeemed soul who wins that perfect love which joins the God of Love in conquering and curing the sins of all others.

VISIT OF THE MAGI—Matthew 2, 10

A wide expectation of the coming Messiah. Besides the Hebrew prophets, the "Pollio" of Virgil, some phrases in Suetonius and Tacitus. Christianity was not abrupt; it was linked with the past and the future. Here are some lessons:

1. *From the Wise Men.*—There are legends, such as those three kings pictured in Cologne; Melchior, a Semite, old and white-haired; Gaspar, from Ham, young and ruddy; Belthasar, Aryan, middle-aged and dark. The truth points them to Persian Zoroastrian wisdom, with their belief in astrology. All true wisdom leads all to Christ, as their science and sight of stars led them. These first representatives of the Gentile world point to the universality of the mission of Jesus.

2. *From the Star.*—Kepler, in 1604, noted the conjunction of Jupiter and Saturn in Pisces (supposed to represent Judea) in that year of Jesus' birth. There have been many theories, such as a comet, a new star, or some strange appearance among the heavenly bodies. But the reality is that all nature leads to the word of God and that appearance and disappearance is a type of human life.

3. *From the Place.*—How seemingly insignificant is Bethlehem. A small village, a little inn, in a humble Roman province. How would we have him born? But bigness is not greatness. God comes down to the least of us. They found a child.

4. *From the Gifts.*—Tradition describes Shem bringing gold to a king, Ham myrrh to the human nature, Japhet frankincense as incense to a God. A better meaning is to give all to Christ.

Kings and shepherds were first of a great army of the ages. Shall we come to him now and give ourselves with all we have?

## EVANGELISTIC PROPAGANDA

### BUILDING UP AN EVANGELISTIC CONGREGATION

HUNDREDS of pastors are hungry for something to happen spiritually in their congregations. They long to see a stirring amongst their church membership and are anxious for definite conversions. But many are in churches where the official leadership taboo anything that savors of evangelistic efforts and where the folks in the

pews are satisfied with their nominal membership.

Given then a church that is cold and formal and a local leadership that is apathetic toward evangelism, how shall the pastor proceed to make such a congregation evangelistic in its attitude and life?

#### PLANNING FOR SPECIAL MEETINGS

First, I would suggest, determine on some revival meetings. You may label them

by some other name, such as pre-Lenten meetings, special services, a preaching mission, or some such name, but plan on having two or three weeks of such meetings anyway. There was a time when I myself, in order not to offend fastidious members, labeled such meetings with fancy names. I knew that the very term "revival meeting" had a bad taste with some people. But personally I have come to believe that for Methodist churches, and in view of what you want to accomplish, there is no better name than the old one of "revival meetings." And if there are people to whom the name connotes something odious, they will soon get over it when they find that the modern pastor is not substituting excitement for real spiritual soul-winning. There is a keynote struck, I believe, a something that constitutes a challenge, by the very term, "revival meeting."

#### WINNING THE OFFICIAL BOARD

But how will an unsympathetic official board be won to authorize such meetings? Well, there is no easy way. But before such meetings are begun, the board's approval just must be won. Many a church has been split asunder because the pastor did not win his official board to give him a majority vote before venturing into special meetings. He went ahead with the meetings anyway and perhaps hired an evangelist in the bargain. Now and again such a single-handed method has saved a church from decadence. But in nine cases out of ten it ends in disaster.

But consider how pastors put through enormous financial enterprises in the face of determined opposition at the outset! How did they do it? Well, did they not go around and interview personally individual members of their boards? Did they not spend hours convincing their so-called "key-men"? Now the same method, costing as it does hours of work and hard laborious talk, will win the same men to the pastor's side for evangelistic programs.

As regards the details of a revival campaign it is best not to have them threshed out in a meeting of the full board. The wise pastor, as soon as the board gives him authority to go ahead, will name at once his picked committee to handle such

matters as financing the meetings, how long they shall last, what outside talent shall be secured, the organization of the congregation for personal work, etc.

#### WHY SPECIAL MEETINGS AT ALL?

One gain from planning a special series of meetings is that it focusses attention at once on the evangelistic program of the congregation. The pastor may preach evangelistic sermons Sunday after Sunday, and while it promotes an evangelistic atmosphere, yet it will not do so as effectively as the announcement of a series of meetings will.

The mere announcement of a revival campaign is a battle challenge. It sets people to thinking. It brings out discussion. It will bring forth objections. All of which is in the pastor's favor, for it gives him a chance to deal with a congregational consciousness that is in a state of flux. Also the assigning to various individuals their personal part in the campaign will bring home to them very forcibly the meaning of evangelistic propaganda.

Then too, with meetings ahead, the pastor has something to preach towards. His sermons gain in pointedness. He preaches to prepare a church for definite spiritual goals. The people will understand why he preaches on Soul-Winning, on Intercession, on Influence, on Bible-Study, or on the importance of a Clean Life. Perhaps it should be said right here, that this writer is in heartily in favor of Personal Visitation Campaigns and Religious Education. These are excellent. Yet he has a conviction that some kind of modern adaptation of the old-fashioned revival meeting is also necessary in order to maintain the glow of evangelism in Methodism.

#### PREACHING THE PRODUCTIVE BELIEFS

Preaching the essential doctrines of Methodism is absolutely vital for the building up of a strong evangelistic congregation. One cannot deal with superficial subjects, or "play to the gallery" in sermonic themes and expect to have the mystery of saving grace appear in the work of the church. Evangelistic preaching too is the highest type of preaching. When properly done, it is great preaching. At its best, it

is far more than telling pathetic stories, painting lurid pictures of hell-fire, and ranting about the boyish bobs of the girls.

To preach evangelistically is hard work. It demands all the equipment a man has. It is most revealing preaching too, especially for the preacher himself. He will soon find out that the sermon which won plaudits when he was simply trying to please his congregation, is an awfully "flat tire" when he is trying to change the wills of men who are sinning and need a Saviour. The Methodist evangelistic preacher will, I think, center his preaching around the following six essentials of Methodist teaching:

1. *The sinfulness of mankind.* Whatever may be the present status of the discussion about the origin of man biologically, the Methodist preacher will hold steadily to the fact of sin. He will preach sin as more than a mistake, an error, an illusion, a thing incidental to the development of the race. Rather, he will emphasize that evil is a malignant force, a horrible tragedy, a positive tendency in men toward wrong-doing. He will hold that experience and revelation agree that man does not evolve automatically from evil to goodness.

2. *Freedom of the will.* The evangelistic preacher will hold forcibly to the teaching that men are masters of their spiritual destiny. With all due allowance for the alibi of heredity and environment, he will hold that the mass of men are free enough to decide between God and deviltry.

3. *The New Birth.* Here, without any straining at words or over-emphasizing certain types of emotional experiences, the great thing is for the preacher to see to it that folks realize that salvation does not consist in joining the church or serving on committees, but in something that God can do in their souls.

4. *The Atonement through Christ.* Methodism holds to no one theory of the atonement. John Wesley held to the fact of it and always used scriptural language when speaking about it. It is enough for the evangelistic preacher to know it works spiritual miracles in the lives of those who appropriate it by faith.

5. *The Doctrine of Assurance.* Let not the modern preacher think it is dealing

with a platitude when he preaches assurance. Thousands of Methodists have no inner seal of the Holy Spirit; hence they have no joy and no testimony. They think they must be all right because they are members of the church and really respectable folks. It was this teaching which filled early Methodism with rapturous joy and is needed to-day to put a "new song" into the mouths of thousands of our people.

6. *Entire Sanctification.* To some people, this is Methodism's reproach; to others, it is Methodism's glory. Historically it has been an ethically productive doctrine, for when preached sanely and scripturally it has produced character. This doctrine has a most vital relation to the complaint that "you cannot get the unconverted to revival meetings any more." Many men, therefore, are at a loss to know what to preach about in special meetings. Some think that because the unconverted are not present, it is futile to hold such meetings.

But in my opinion, the present method of taking people into the church calls for these protracted meetings more than ever. To-day we take in thousands who give only a gesture of assent to our requirements of membership. They join the church with the same attitude of soul that they join an adult Bible class. Now the Wesleyan doctrine of sanctification is just the message such folks need, for it will make them dissatisfied with themselves and will provoke deep heart-searching and earnest seeking for God. Let the pastor assimilate Wesley's sermons on "Sin in Believers," and "The Repentance of Believers," and then let him deliver their thought in his own language and with up-to-date illustrations, let him do that night after night for two weeks, and he will soon find a large number of his own church members coming to the altar seeking for a deeper touch of God. His revival will have come.

It is chiefly the absence of definite preaching of this great productive doctrine which is emptying our prayer meetings and has killed our class meetings. For there is nothing that builds up a prayer meeting like a sane presentation of this great truth. Then men will come to prayer meeting, not because it is conveniently sandwiched in between a Ladies' Aid chicken dinner and

a moving picture program, but because it is a place where they can be established in scriptural holiness.

#### PATIENCE REQUIRED

It is hardly to be expected that any congregation which has been cold and formal will become glowingly evangelistic in a few weeks. Not the first year an evangelistic program is adopted will it be a full success. And it may not be even the second year. But if maintained consecutively for three, four or five years, a definite change will take place. With each succeeding year there will be additional people who will receive spiritual blessings from such a program, and who, in turn, will become loyal adherents to the pastor's evangelistic methods of propaganda. Let each local congregation in Methodism during the next quadrennium build its life around the methods and preaching suggested above and there will be witnessed that church-wide revival of spiritual power which everyone is yearning to see.

Detroit, Mich. WILLIAM C. S. PELLOWE.

#### WESLEY'S THOUGHTS ON MINISTRY

JOHN WESLEY constantly insisted that the true gospel minister would declare the whole counsel of God. He insisted that he should "show man's duties as well as Christ's sufferings," that he should preach to conscience and will as well as to the intellect.

Here is one of his messages:

"Who is a gospel minister in the full sense of the word? He and he alone, of whatever denomination, that does declare the whole counsel of God; that does preach the whole gospel, even justification and sanctification preparatory to glory. He that does not put asunder what God has joined, but publishes alike Christ dying for us and Christ living in us. . . . Those only are in the full sense gospel ministers who proclaim the great salvation, that is, salvation from all (both inward and outward) sin, unto all the mind that was in Christ Jesus, and likewise proclaims offers of this salvation to every child of man."

How much of the present preaching covers this field. Surely we should continue to proclaim those two Methodist

slogans, the Witness of the Spirit and Holiness to the Lord.

#### SOUL-SAVING OUR ONE BUSINESS

[THE following is a sketch of one of the evangelistic sermons by Charles H. Spurgeon. But on this same theme we more strongly commend the recent book by Bishop William F. McDowell, entitled *That I May Save Some*. Text: 1 Cor. 9. 22.]

It is a grand thing to see a man thoroughly possessed with one master-passion. Lives with many aims are like water trickling through innumerable streams, none of which is wide enough or deep enough to float the merest cockleshell; but a life with one object is like a mighty river flowing between its banks, bearing to the ocean a multitude of ships, and spreading fertility on either side.

I. *Paul's Great Object in Life*—"To save some." 1. Some preach with the view of amusing men. But Paul did not lay himself out to please the public and collect the crowd. 2. Others think that the object of Christian effort should be to educate men. Education is an exceedingly valuable thing, but if the church thinks that it is sent into the world merely to train the mental faculties, it has made a very serious mistake. Christ came to seek and to save that which was lost, and on the same errand as he sent his church. 3. Paul did not try to moralize men. Doctor Chalmers, in his first parish, preached morality, and saw no good; but as soon as he preached Christ crucified, grace prevailed. He who wishes for perfumes must grow the flowers; he who desires to promote morality must have men saved. 4. What did Paul mean by saying that he desired to save some? (1) That some should be born again; for no man is saved until he is made a new creature in Christ Jesus. (2) That some might be cleansed from their past iniquity through the merit of Christ's sacrifice. No man can be saved from his sin except by the atonement. (3) That they might also be purified and made holy; for a man is not saved while he lives in sin.

II. *The Apostle's Reasons for Electing Such an Object*. 1. The honor of God. Did

you ever think over the amount of dis-honor that is done to the Lord in London in any one hour of the day? 2. The extreme misery of this, our human race. It would be a very dreadful thing if you could get any idea of the aggregate of the misery of London at the present moment in the hospital and the workhouse. 3. The terrible future of impenitent souls. But if they be saved, observe the contrast.

III. *The Great Methods Which the Apostle Used.* 1. The simple preaching of the gospel. He did not attempt to create a sensation by startling statements, neither did he preach erroneous doctrine in order to obtain the assent of the multitude. To keep back any part of the gospel is not the true method for saving men. Give the people every truth baptized in holy fire, and each truth will have its own useful effect upon the mind. But the great truth is the

Cross, the truth that "God so loved the world," etc. 2. Much prayer. A great painter said he mixed his colors with brains. A preacher ought to mix truth with prayer. When a man was breaking granite by the roadside, a minister, passing by, said, "Ah, my friend, your work is just like mine; you have to break stones, and so do I." "Yes," said the man, "and if you manage to break stony hearts, you will have to do it as I do, go down on your knees." 3. An intense sympathy which made him adapt himself to each case. He was all things to all men, that he might by all means save some. Mr. Hudson Taylor finds it helpful to dress as a Chinaman, and wear a pigtail. This seems to me to be a truly wise policy. To sink myself to save others is the idea of the apostle. Never may any whim or conventionality of ours keep a soul from considering the gospel.

## THE ARENA

### PARCHMENTS FROM BISHOPS ASBURY AND MCKENDREE

MEMORIES of *The Prophet of the Long Road* were vividly awakened in Asbury Methodist Episcopal Church, Watertown, New York, on the morning of April 16, 1928, when the Northern New York Conference received with gratitude documents bearing the signatures of both Bishop Francis Asbury, second Bishop of the Methodist Episcopal Church, who was consecrated Bishop at Baltimore in 1784, and also of Bishop William McKendree, fourth Bishop of the Methodist Episcopal Church, who was consecrated at Baltimore in 1808. Asbury was born in England and McKendree in Virginia.

The papers presented were the ordination parchments of the Rev. Hezekiah Field. They were long in the possession of the Rev. Thomas Richey, who was born in Ireland in 1816, and came with his mother, four brothers and three sisters (the father of whom had died) and "other relatives to the number of twenty" to the

United States, and settled near Malone, New York, in 1827. In 1851 Mr. Richey joined the old Black River Conference on trial. July 10, 1892, he passed into the higher life from his home in Watertown.

Mrs. Cora Richey Stillman, a member of the Asbury Church, and a granddaughter of the Rev. Thomas Richey, received these papers from her grandfather, but does not know how they first came into his possession. But they were greatly cherished by him, and have since been carefully guarded by her. Said she: "It gives me pleasure to present them to the Conference he loved so many years."

The ink used in the early part of the last century evidently had lasting qualities, for the signatures of both Bishop Asbury and Bishop McKendree are as distinct now as they were the day they were written. The penmanship of the latter, however, was so fine that it is with difficulty that one reads the autograph, and New England (written as one word) puzzled a half dozen newspaper men and others, and was made to mean various

things, which were unintelligible, until Secretary A. B. Corbin solved the puzzle by informing us that New England was thus written in the earlier days. Bishop Asbury's signature, however, is perfectly legible. Punctuation and capitalization are given as they appear in the original documents in copying them; and they read as follows:

"Know all Men by these Presents, That I, FRANCIS ASBURY, Bishop of the Methodist Episcopal Church in America, under the Protection of ALMIGHTY GOD, and with a single Eye to his Glory, by the Imposition of my Hands and Prayer, have this Day set apart Hezekiah Field for the Office of a Deacon, in the said Methodist Episcopal Church; a Man whom I judge to be well qualified for that Work: And do hereby recommend him to all whom it may concern, as a proper Person to administer the Ordinance of Baptism, Marriage, and the Burial of the Dead, in the Absence of an Elder, and to Feed the Flock of Christ, so long as his Spirit and Practice are such as become the Gospel of Christ, and he continueth to hold fast the Form of sound Words, according to the established Doctrines of the Gospel.

In Testimony whereof, I have hereunto set my Hand and Seal, this Third Day June in the Year of our Lord, One Thousand Eight Hundred and Seven.

FRANCIS ASBURY.

(His Seal is placed here.)

Done at Boston.

June 3, 1807.

The parchment signed by Bishop McKendree is very simple in statement:

"To Hezekiah Field. The Conference hath permitted you to perform to office of an Elder in the Methodist Episcopal Church, in your located station, so long as you conform to the Doctrines and Discipline of the Church, and walk worthy of your vocation as a Minister of the Gospel.

"WILLIAM MCKENDREE.

"New England Conference,

"Colchester, June 23, 1813."

Bishop McKendree used no seal. The documents are small in size. The one

signed by Asbury is  $6\frac{1}{2}$  by  $3\frac{1}{2}$  inches, and is of very durable material. The parchment bearing the signature of McKendree is of paper, and is very small—4 by 2 inches.

Probably very few documents are in existence bearing the signatures of these two bishops of early Methodism. Hence they will be guarded with the utmost care by the secretary of the Northern New York Conference; unless, in the course of time, by some Conference action, they should be placed in some educational or historical institution.

A third document was presented at the same time by Mrs. Stillman. This measures 3 by 2 inches, and evidently came from the descendants of Philip Embury, who is designated by Abel Stevens in the index of his History of Methodism as the "founder of Methodism in New York." This reads:

WESLEYAN METHODIST CHURCH IN CANADA  
Quarterly Ticket for August, 1868.

Therefore ye are my witnesses, saith the Lord, that I am God.—Isa. xlii. 12.

Then, in ink, appears the following: M. L. Embury.

W. M. J. HART.

Utica, N. Y.

#### THE BIBLE AND PHILOSOPHY

PHILOSOPHY is the reflective and speculative investigation of fundamental principles, elemental existence, and ultimates of thought. It deals with reality of every kind, its causes, relations, and purposes. Its verification is not a thing of the laboratory, though its processes are more or less connected and systematic. The results rest largely on the subjective attitude of the individual thinker. This is one reason why, in our matter-of-fact age, it is much discredited. Often unduly so.

Philosophy in its rudiments is as old as human thought and forms the historic background of modern science. It has subtle and illusive aspects but also broad and deep significance. It reaches through the entire range of thought and life. Thus we have philosophy of history, of politics,

of sociology, of religion. Even the physical sciences and the fine arts find their roots in this subsoil. In a very vital sense we are all philosophers in the measure of our honest thinking.

Science, indeed, deals with facts and the laws that govern them, deals with things of sense and endeavors to apply them in a practical manner. Philosophy aims to understand the problems of reason. It inquires why facts exist, how they come to be related to one another and why they are thus related. It endeavors to account for the origin and meaning of the universe. Therefore the relation of philosophy to religion is even more close, more inescapable, than to science. Three profound questions concerning all things, ourselves included, have always challenged the deepest thought: "Whence? Why? Whither?" Philosophy investigates these from the standpoint of the inquiring mind, while religion grapples with them from the standpoint of the searching, yearning heart. Thus philosophy and religion have closely interlacing interests. The more thoroughly both fulfill their specific functions, the more intimate and mutually serviceable will be their relation to each other.

According to the Bible religion is not simply a theory but primarily an experience; not alone a creed and doctrine, but essentially a life. The Bible stresses the deep things of God and penetrates the vital things of man with unequalled incisiveness and power. Sublime in thought, comprehensive in sweep, terse in expression, beautiful often in diction, pointed in method, and abiding in authority, it is the final anchor point of all true philosophy. It furnishes not only the great standards for prayer and devotion, but the loftiest instances of sincere contemplation. It brings to the nations not only its own unique, unsurpassed prophetic messages, but furnishes the unshakable ground upon which they rest. Moreover, herein we find the Divine elements of the Bible. This writer would in no sense lessen the claims of The Book to God's part in its production. Rather let us for the moment confine our attention to the human aspects of the Bible's structure.

Philosophy had a marked influence in producing The Book of Books. First of all the writers of the Bible were of philosophic turn of mind. They were ardent inquirers of truth, sympathetic searchers for human uplift, tireless proponents of righteousness and integrity. All these are necessary prerequisites for such a degree of Divine Inspiration as these books manifest. Then again, certain portions of the Bible are decidedly philosophical in character. Even the creation story is an attractive example. Take also the 19th Psalm, the 73rd Psalm, and 104th Psalm. Then too the 44th chapter and other parts of Isaiah, large portions of Daniel, and the Book of Ecclesiastes are philosophic in complexion. The most outstanding example of Old Testament philosophy is without doubt the Book of Job, where ruggedness of religion and beauty of poetic flights are intimately associated with daring earnestness of thought. Neither is the New Testament wanting in philosophic touches. The Sermon on the Mount towers not only in its undying proclamation of the principles of true living but in its irresistible undertone of imperishable philosophy. Paul is a philosopher as well as a theologian. John is intellectual and idealistic as well as profoundly religious. The Book of Revelation is strong as a Philosophy of History.

It is also noteworthy that prevailing philosophic tendencies sometimes influenced the writers of the Bible. Without question the peculiar character of Ecclesiastes is partially explained by this assumption. To certain sections of Proverbs other selections from the Old Testament might be added, but let this suffice. It is instructive to note, however, that when rightly perceived, these influences upon the minds of the writers in no case reduced the ethical and spiritual value of the books. That is not fully true of some Old Testament apocryphal writings. In the New Testament, the seventeenth chapter of Acts, parts of Paul's letter to the Galatians, and portions of John's writings bear the earmarks of prevailing trends of speculative and dominant thought outside of Christian teaching.

While, therefore, philosophy did indeed

have a marked influence upon the Bible, the Bible had and still has a most wholesome and redeeming influence upon philosophy. First, it rescued philosophy in its historic and professional progress from barren abstractions, abstruse generalities, depressing pessimism, and fruitless bewilderment and gave to it practical legitimacy and value. Modern thinkers are perhaps no more keen and exhaustive than the giants of antiquity. The greater worth of modern theses and convincing power in speculative investigations is largely due to the regulating power of the Bible. Second, The Bible placed philosophy on an unquestioned theistic basis, so that all sound philosophy to-day reckons with God as both an immanent and transcendent Personality. So dominant is this conviction in all realms of sober reflection that healthful and helpful science rests on this premise. Third, It has contributed decisively toward making the theories of reality something more than blank speculations. Our conceptions of reality are now, in a large measure at any rate, rational, consistent, suggestive, and fruitful. And this makes the study of philosophy something more than a mere mental discipline. Fourth, The Bible assigns to human personality and life its true worth in relation to the Infinite. The old philosophies were never sure whether life was worth living at all, whether the achievement was worth the cost. No sound philosophy to-day questions the worthwhileness of virtuous endeavor. Fifth, It gives to philosophy a dependable ground for theories concerning the spiritual, the invisible, and the immortal. Plato's *Phaedo* is an outstanding and unique apprehension of ancient thought. But was there not in it a measure of that Divine illumination which makes the Bible the Word of God? Kant's *Critique of Pure Reason* needed to be supplemented by his *Critique of Practical Reason*. Even then bedrock is not reached, though there is without question a subconscious element in his dissertations like the echo of heaven, dwelling in the philosopher's soul through early training. Here, too, the Bible speaks, even if the writer is not consciously aware of it. Sixth, The Bible thus brings ethical

dignity, real content, and abiding value not only to philosophy as a particular discipline in educational curricula but to all departments of scholarship where philosophic factors have a place, more especially perhaps to the Philosophy of History.

FREDERICK SCHAUER.

Cincinnati, Ohio.

#### A PROTESTANT REPLIES TO THE PAPACY

THE encyclical letter of the Pope, recently announced, has undoubtedly set the whole world talking, but how many of the talkers will be thinkers? Many writers are wielding their pens in literary productions in its connection, but how much of it will be really written? Most preachers will persist in producing sermons on its account, but how many of them will really be pronouncements?

These are not idle questions much less arrogant ones, and therefore it might be wise and well for us all to understand just what those who belong to Rome are thinking concerning that encyclical to the episcopacy of the Catholic Church.

The impetus was given to its issue in the first place, because of the Pope's refusal to attend or have a representative attend the World Conference of Lausanne, who answered in effect: "There is nothing we desire more ardently than a union of all Christians, but this can be obtained only in one way—by the return of the wandering sheep to the fold." But those who have been thinking about these words and who have fathomed the Catholics' thinking on them, know that had the commission appointed to interview the Pope asked him to preside over that World Conference, he would have willingly responded in the affirmative. And this because they claim the Pope is the head of the greatest body of Christians in the world, outnumbering all the others put together. In reply to this contention it must be stated that membership in the other denominations is tabulated distinctly differently from those of the Catholic Church who claim adherents,

attendants, sympathizers, and all not fathered by any other flock. So the boast of the majorities savors in the realms of the superiority, as unsatisfactory, and most numerical tests which ever open the way to all the jobbery and intrigue of the committee-room are decidedly undignified.

In the encyclical the Pope states again the position which their Church has always held, from which he cannot recede and which no human power can modify. He has no authority to make doctrine; must preserve the deposit of faith in its purity; interpret the meaning of the sacred Scripture; and proclaim that doctrine of divine tradition to all nations until the end of time. Catholics are therefore saying as the result something like this: "First she asks us to make some acquaintance with herself; look into her living eyes; hear the words of her mouth; watch her ways and works; and then asks: Can you trust me? If you can, you must trust me all in all, for the first thing I declare to you is, I have never lied! Can you trust me thus far? Then, listen and I will tell you my history!"

Then that history. Of course it has its foundation upon that incident when Christ said to Peter, "On this rock I will build my Church, and the gates of hell shall not prevail against it." In those words rests the charter of their Church. On them depend the claims of the Papacy. They contend that by the gates of hell Christ meant time, error, and enemies.

Let us look at the first factor of time and in the light of its history see how the Church has become corrupt under the impulse of its record in contention with modern circumstances. Why is it that the question of denomination is never asked with reference to a candidate for the Presidency unless a Roman Catholic is mentioned? They never ask: "Is he a Methodist, or a Baptist, or a Presbyterian, or an Episcopalian, or even a Quaker?" Nor does the cry and clamor of the claim of intolerance answer the question in spite of the fact that this word seemingly satisfies so many with regard to political factions. The answer is as certain as the law of life, that we reap what we sow;

and the persistent practices of ancient principles of Catholicism have been questioned and will continue to be questioned.

The aims and ambitions of her church have long been under suspicion, and while, under the guise of spiritual objectives, vast material possessions have been acquired, the consummation of the matter is that at the present time a great prejudice has arisen against her. The consequence is, therefore, a widespread fear is manifested in the minds of Protestants that Roman Catholics cannot be trusted in any political office with safety; and time has revealed that her actions do not savor of much solid security.

In the factor of error, of course we enter into the question of infallibility. They contend the world is full of voices, and there is but one which is true. That voice is true because it is divine, whereas human messages and interpretations change, but the divine voice never changes. That voice is the Pope's, and for this authority they naturally claim infallibility. To the Catholic it seems quite obvious and inevitable that if Christ wanted the church to teach at all he would arrange that its teaching should be infallible. They thus contend that the moral duty of the Christian is to counteract not only his natural impulses, to steal, to lie, to sin; but also resist his intellectual tendencies to think and reason, and simply believe what he is told, and is expected to act thereby. We must practically abandon reason then for authority and the Catholic claims of God, Christ and the church being what they are proved to be, which by the way are by evidences addressed to reason; yet the intellectual duty of believing what the church believes is not a logical conclusion, in the light of such reasoning capacity. The fact as the Catholic states it that Christ bequeathed to that church his own teaching office, with the guarantee that it should not err in teaching, gives one a glimpse of the differentiating characteristic of the Roman Catholic teaching of religion.

In the case of enemies, the Pope contends that the nub of Protestantism's error is that, while claiming to take its guidance from Christ, it has no definite agency

through which that guidance is conveyed. Of course the force of this criticism rests on the assumption that guidance means infallible directions about all matters of doctrine and conduct; but then Protestantism does not hold that daring claim of infallibility.

Moreover, what about the persistent party disputes within the church throughout Catholic history. How could one know which was right? Again they claim that the persistence of ecclesiastical miracles is a subsidiary proof of her own legitimacy; nevertheless, how often could the Catholic Church count upon producing a miracle in every emergency to settle these disputes?

The so-called sheep who left the fold and who must return and submit to such authority left the flock of the Catholic Church because of its corruption. Some of the churchmen sinned grievously, many of the bishops have erred frequently, while a few of the Popes have acted shamefully, yet they claim the church itself is not changed. These sins have not affected her charter, nor destroyed her doctrine, nor altered her authority. Reformation was needed not only in the churchmen, but it was surely needed in the church, and not only came in the sixteenth century, but in any century where signs show the church seems about to falter and commit conduct savoring of compromise, there will ever commence, or rather shall we say continue, a Reformation.

So the Pope merely proclaimed all Protestants as deserters and propounded that the way to reunion is for the deserters to return, thus citing again the contention that if the church was ever right, it is everlasting right; and if right in the first century, then it is right in this century.

We are, therefore, as Protestants declared to be enemies of the church because we have deserted, but our reply is that we do not reject the church, but we do reject the error they make, and until they reject that error by acknowledging it fully as well as freely, then we do not choose to return, and the failure with regard to reunion is resting upon the Pope's head. The path to peace in Christendom is ever and always by the way of truth, and God

all the way through history has sent prophets, priests to reveal that truth until at last he sent his Son Christ himself, who revealed all truth that set those who believed in Him free with a larger liberty than that given through all other agencies of prophecy, until the Holy Spirit shall reveal and lead men into all truth, and there shall be "one Lord, one faith, one baptism."

The voice of Christ is that one true voice because fully divine, and not the voice of the Pope. Human messages and interpretations change, and if the church is at all interested in the prayer of Christ when he said "that they may be one," then they must be ready to dilute their doctrine and willing to modify their message.

The Pope says the prodigal must come home, and with open arms she awaits him; nor will not chide or chastise; will rejoice over him more than those who have never left her; and longs for the day when she can proclaim, "This is my son! He was lost and he is found! He was dead and is alive again!"

But we reply that the Pope must have forgotten the other half of the story, which incidentally has been forgotten most of the time by all Christendom—that relating to the elder brother who had never gone away from his father's household, but had attended his duties and his own business satisfactorily in every way. The reply was even better to the elder lad than that given to the poor prodigal: "Son, thou art ever with me, and all that I have is thine."

The Pope must not put too much emphasis upon the prodigal part of Christ's story because it is not true that we are beginning to recognize that many need not go the way of evil in order that they might be brought back to the path of goodness, nor need one be a sinner in order to become a saint, or a prodigal so that he might become a penitent; that the majority of God's children have never left the Father's home and after all the prodigals are certainly in the minority.

Finally Methodism need not fear that it will fall beneath the sway of Roman Catholicism, if with a clearer co-operation in Christian service, a more earnest

emphasis upon the great essentials of our faith, and understanding the vital value of a united effort, we continue to share the religious freedom we have inherited from the Reformation; and the best place to start is right here in our country by the uniting of the Methodist Episcopal Church, North and South.

HENRY CHARLES SUTER.

Westerly, R. I.

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#### PROFESSOR PEAKE ON THE FOURTH GOSPEL

APOLOGY to Doctor Peake is due for placing his name in the list of those who rejected the Johannine (apostolic) authorship of the fourth Gospel (this Review, September, 1928, p. 694). This is to be accounted for perhaps by a momentary confusion of this critical point with his well-known "advanced" views as to Old-Testament criticism and the similar views by various writers in the one-volume Commentary. However, in his *Critical Introduction to the New Testament*, 1909 (this copy, 1919), without deciding absolutely for John the apostle as sole author, he shows that not one of the objections to his authorship is valid, that the external evidence for it is full and strong, that the

internal does not contradict it, that the speeches are not literally reproduced and may contain Johannine elements, and that it is possible that the Gospel may have been actually written by a disciple of John from the latter's ample reminiscences, memorials, etc. After reading Peake's long chapter one feels that by far the preponderating evidence is for John the apostle, that that evidence leaves no doubt whatever as to the Gospel's very great historical value, with the possibility of some additions by a disciple. In *Holborn Review*, for July, 1928 (continuation of *Primitive Methodist Quarterly*), of which Doctor Peake is editor, he gives a summary of views since 1909 on our Gospel, without passing judgment, though the recent exploitation of the late legend of the martyrdom of John leaves him cold. That story, he says, "I still firmly disbelieve" (p. 394). If so-called conservatives should accept conclusions on such flimsy evidence, the radicals, who now take the story as an "assured result," would meet them with shouts of derision. The reason I did not consider the legend was that it is gone into thoroughly in *Modernism and the Christian Faith* (Methodist Book Concern), pp. 292-300.

J. A. FAULKNER.

Madison, N. J.

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#### BIBLICAL RESEARCH

##### THE BABE OF BETHLEHEM

APART from the story of the birth of Jesus in the town of Bethlehem, as narrated by Matthew and Luke, there is in the New Testament no further notice of any relation of Jesus to Bethlehem. Even in John 7. 42, when opponents challenge the place of his birth, no assertion is made of that fact. But his Davidic descent is quite frequently mentioned. And, of course, the official title, Christ, which is the Greek rendering of this Hebrew word Messiah, does emphasize that phrase, Son of David.

Concerning the birthplace, Matthew

makes a direct reference to the Messianic prophecy in Micah 5. 2-4. Micah was poet as well as prophet. All his writings are in metrical strophes. In reading this special paragraph, the third verse should be regarded as a gloss. There are many such interpretive interpolations both in the Psalms and other poetical portions of the Old Testament. Here is a modern rendering of the eight-line strophe, written in the trimetric movement, as to the coming of the Messiah:

"And thou, Beth Ephratah,  
The least among the clans of Judah,  
From thee one will come forth for Me

Who will be ruler over Israel;  
 Whose origins are from of old, from  
 ancient days,  
 And he will stand and shepherd (his  
 flock) in the strength of Yahweh,  
 In the majesty of the name of Yahweh,  
 his God;  
 For he will now be great unto the ends  
 of the earth."

The family of David were the Ephraimites of Bethlehem Judah (1 Samuel 17. 12). The two terms are also paralleled in Ruth 4. 11. (There was another Ephrathah in the Benjamin area, the burial place of Rachel near Bethel.)

Whatever conclusions may be reached by biblical critics as to the meaning of Micah's prophetic poem or the reality of the birth of Jesus at Bethlehem, there are two striking and significant elements in these literary suggestions.

First, that song was issued from the lips of Yahweh himself, the one God of Israel. He proclaims that the young King "will come forth for Me," and also promises to that coming Ruler a strength and greatness like that of Yahweh himself. We, who see in Jesus Christ the very Son of God, will ever feel the vividness of this prophetic picture.

Second, while we do not see in the Christ a political restoration to Israel of the Davidic sovereignty, his birth in Bethlehem does authorize us to regard Jesus as fulfilling in a more spiritual sense the Messianic hopes of Hebrew prophecy.

It is not improper to use, in a reasonable and religious manner, Old Testament sayings as details in the life of Jesus, and to see in him a fulfillment of its prophetic passages. This must be done not too literally, but with a true insight into its diviner significance.

Jesus is therefore the true Messiah. He is more than that, he is the supreme manifestation of Yahweh, God of Israel, and still more to us to-day the revelation of the universal Deity of all worlds. These two great facts come to us as we again celebrate our Christmas, the Advent of the Babe in Bethlehem, of whom the place of birth and the prophetic message concerning his coming give an open vision

both of his human Messiahship and his Divine Sonship.

#### THE ADVENT PSALM

THERE are several Psalms which have no title given them in the Hebrew text. There are six Psalms, 93, 96, 97, 98, 99 and 100, which are really a single Hebrew hymn, divided into six for liturgical purposes and which deserve the title of Advent Psalm. It is a song of praise, celebrating the coming of Yahweh, their Deity and universal King, for judgment.

If we unite such a song as to a coming God with the Messianic prophecies concerning a coming Davidic king to redeem Israel, we shall be able to see a symbolism of the God and Man united in Jesus Christ.

That coming day of Yahweh is foretold several times in prophetic writings such as Amos 5. 18; Joel 1. 15; 2. 1, 11, 31; and is promised in Isaiah 5. 14. (In Peter's pentecostal sermon he uses the Joel prophecy as a promise of the baptism of the Holy Spirit, that gift of the glorified Christ.)

In this Advent Psalm, Yahweh is portrayed in royal robes upon an everlasting throne. It is a theophanic manifestation, all nature welcoming his glory. He is exalted in holiness. Nations are summoned to sing a new song. All nature will share a musical festival of worship and song.

This Advent Psalm is composed in fourteen strophes, made of six lines each, every line being a trimeter. (Hebrew poetic lines are not measured by the number of syllables, as in English poetry, but by the number of tonal stresses in each line.)

It is the One Hundredth Psalm in the Bible, the last two strophes of this great Advent Psalm, which has been used most in modern Christian worship. Two renderings of this *Jubilate* are included in the present Methodist Hymnal; that by Isaac Watts, well edited by John Wesley, beginning, "Before Jehovah's awful throne," and that earlier and more literal translation by William Kethe, first published in 1560, and beginning, "All people that on earth do dwell." Both are commonly sung to that well-known tune called "Old Hundred."

Perhaps the most perfect poetic rendering of this Psalm 100 is that made by Edward H. Sugden in the *Psalms of David*, following quite strictly the six-line strophes of trimeters:

"O praise Jehovah all the earth!  
Yea, serve the Lord with holy mirth,  
And let your anthems loudly swell!  
Know you that he is God alone!  
He made us and we are his own,  
The sheep that in his pastures dwell!"

"O, enter then his gates with praise!  
Within his courts your voices raise!  
Give thanks to him and bless his name.  
Yea, praise the Lord, for he is good;

His mercy hath forever stood  
To endless ages still the same.

These spirited symbolisms as revealed in the noble Advent Psalm and the prophetic portrayal of a coming God, help to link together the first and last of the Church Calendar; Christmas, the primary Advent, and Pentecost, the spiritual coming of the Risen Christ. He was first born in Bethlehem and born again in the Pentecostal birth of the church, which is His Body. In the former "He was conceived by the Holy Spirit" and in the latter it was the Breath of God in the dispensation of the Holy Spirit which gives to him a perpetual Advent.

## OUR BOOKSHELF

*Philosophical Theology*. Vol. I. By F. R. TENNANT. Cambridge University Press, 1928. Pp. xvi + 422. New York: The Macmillan Company.

DOCTOR TENNANT, of Cambridge University, England, has written several treatises on different phases of the doctrine of sin, of which that entitled *The Concept of Sin* is best known. These treatises have been recognized as fresh and significant contributions to the subjects with which they deal and have given to the author a prominent place among English theologians. They, however, were special studies limited in their scope and comparatively brief. Here we have from him a more ambitious work, a systematic introduction to philosophical theology. Only the first volume has thus far appeared. It deals with "the soul and its faculties." The second volume will take up the theistic interpretation of the world.

The very title of the new work is gratifying. It is an indication of a reawakening interest in the deeper problems of theology. For some time past theology has manifested an anti-metaphysical bent, has shown a disposition to eschew speculative theism, and has tried to establish a working alliance with the current posi-

tivistic types of thought. The result has been much shallowness and confusion in religious thinking. We have witnessed a recrudescence of dualism, of agnosticism and other forms of irrationalism. Appeal in the religious field has been made almost exclusively to the emotions and the practical nature. Solid thinking has been scouted and a blind reliance placed upon religious experience. In view of these tendencies in current religious thought it is refreshing to have a serious, profound and thorough work in the field of philosophical theology like that by Doctor Tennant appear.

The book is not easy reading. The author has made no effort to popularize his style. He employs many unusual and technical terms such as "ontal," "atheous," "anthropic," "analytica," "imaginal," "supersedible," and makes rather extensive use of symbols that wear a somewhat forbidding aspect to the general reader. But a greater degree of accuracy and precision is no doubt attained in this way, and that is what the author has primarily aimed at. Anyone who will take the pains to read the book carefully will find in it much valuable material. It is characterized by close reasoning, searching criti-

cism and ample acquaintance with the field which it covers.

The author gives us in this first volume a general survey of psychology and epistemology from the standpoint of religion, though the apologetic motive is not unduly obtruded. He takes his start from the *Psychological Principles* of James Ward and evidently represents essentially the same point of view as Ward both in his psychology and philosophy. He is then emphatically a self-psychologist and a personalist in his epistemology.

As compared with Bowne, Doctor Tennant lays more stress upon the psychological factors in the knowing process, and seems at times to be more empiricistic. It is, he says, nearer the truth to hold that "thought is clarified sense" than that "sense is obscure thought." He dissents from Kant's apriorism, and yet with some modifications accepts it as the most satisfactory theory of knowledge (p. 243). He does not emphasize the creative activity of thought as much as Bowne did, yet in principle he adheres to it. There is no "mental photograph of the ontal," no "plate-glass vision of naked Reality," no "diaphanous apprehension of the real." All knowledge is conditioned by the subject, and there is no way of eliminating the subjective factor so as to come into unconditioned contact with objective reality.

"The actuality of the perduring subject of personal experience" is one of the main contentions of the book. Indeed, Doctor Tennant makes it the foundation of his entire philosophy (p. 94): "Unless there be a spirit in man, it is idle to talk of a God in the world." The argument by which he establishes the reality of the self may perhaps contain nothing new, but his criticism of opposing theories, such as those of Hume and James, is striking and effective. He points out that Hume, who said that he never caught himself without a perception, might as truly have said that he never caught a perception without himself (p. 89). He speaks of the "mythical subjects" of James' series-theory, declares the theory to be "as fanciful as it is audacious," and characterizes

as "a monstrous offense against fact" the idea that in any one psychosis of a person's life all the previous psychoses of that life are contained (p. 87).

Of particular interest to the personalist is the stress laid upon the fact that personality is "our highest interpretative concept," that it is "the key to the universe" (p. 127). Attention is directed to a passage in the *Critique of Pure Reason*, "the most important of Kant's pronouncements as to the self," which is worthy of quotation here. "One may, therefore, say of the thinking I (the soul), which represents itself as substance, simple, numerically identical in all time, and as the correlate of all existence, from which in fact all other existence must be concluded, that it *does not know itself through the categories*, but knows the *categories* only, and through them all objects, in the absolute unity of apperception, that is, *through itself*" (p. 98). This is a remarkable anticipation of the basal principle in Bowne's metaphysics. According to Bowne, the categories do not explain intelligence but are explained by it. Doctor Tennant comes back to this principle again and again (pp. 99, 127, 179, 255), and it will be interesting to see what use he makes of it in the second volume.

A strict interpretation of this principle would seem to require the consciousness-theory of the self rather than the substance-theory. But on this point Doctor Tennant does not seem entirely clear, or perhaps it would be fairer to say that he does not seem to recognize an antithesis between them. He holds to a causal interpretation of substance and in this sense affirms a mental agent, but does not apparently accept the idea that the very reality of the self, its unity and identity, is to be found in consciousness itself so that apart from consciousness true metaphysical reality cannot be ascribed to it. At least I recall no statement to that effect.

When it comes to the theory of knowledge Doctor Tennant lays particular emphasis upon the element of faith. "The knowledge of nature, which Kant mistakenly regarded as characterized by universality and necessity, is shot through,

from its foundations upward, with regulative belief" (p. 190). "There is no gulf between knowledge and belief" (p. 193). "We cannot advance a step from individual and fleeting sense-knowledge to what is generally called knowledge, whether common sense or science, without resort to supposition or belief" (p. 226). This position is fundamentally sound and is of the utmost importance in determining the relation of science and religion to each other.

After completing his discussion of epistemology in general Doctor Tennant devotes a chapter to religious experience, which is deserving of careful study. He here contends that there is no immediate experience of God which excludes the interpretative element and that, unlike the impressionistic core of scientific knowledge, the objective determination of religious experience needs to be shown to be other than ideal. He also points out that the religious quality of religious experience is determined by the affirmation of a supernatural reality.

Of particular importance for theology is the emphasis placed upon the intellectual factor in religion. It is the "cognitive element, originally anthropomorphic interpretativeness, that mediates religious experience, and without which no single experience is religious" (p. 381). This truth is one especially deserving of attention at the present time. And so also is the following statement: "Had Butler's suggestion been followed, that probability is the guide of life; and had the deistic tenet, that revealed religion presupposes natural religion, not been evaded, the nineteenth century would have done better than expend much of its theological strenuousness in pursuing blind roads that had the look of short cuts, and eventually, in sheer weariness, beating the tracks of superficial pragmatism and airily nonchalant subjectivism" (p. 304).

It may be regretted that the book is not written in a more popular style, but so far as subject matter is concerned it is deserving of the most hearty commendation.

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*The Mothers.* By ROBERT BRIFFAULT. Three volumes. New York: The Macmillan Company. \$27.

This discovery of a new element receives a front-page story with bold headlines, and a new chemical compound, which promises financial gain, is given wide publicity. So the scientific disclosure of the latent potentiality of an unappreciated "element" in human society may well challenge the attention of the readers of the *METHODIST REVIEW*, especially as it may relate to the organic life and the polity of our church.

In the portrayal of the origin of human sentiments and institutions Robert Briffault emphasizes the significant contribution which *The Mothers* has made. Women have been the repositories of the great spiritual realities and to their keeping has been entrusted the continuance of those primal loyalties of which they were the progenitors.

In three huge volumes an astounding array of scientific facts are brought together from biology, anthropology and sociology; from the study of primitive religions and the history of marriage customs. Although many would not agree with all of Mr. Briffault's deductions, the portrayal of facts regarding the contribution womanhood has made to the human race is of vital significance. Consideration of these latent powers of womanhood suggests certain potentialities which the man-directed church has failed to utilize. Why do so many talented women give expression to these inherent potencies through clubs and welfare activities rather than through the church? Perhaps because the church, instead of presenting a challenge for their best intellectual and spiritual capabilities, has asked her clever women for a pot of beans or a cabbage salad.

The genius of so comprehensive a book as *The Mothers* cannot be presented in a few paragraphs, but some of the startling facts may be mentioned to stimulate thought and discussion among those who are interested in the highest welfare of the church.

1. "Parthenogenesis or reproduction from undifferentiated cells without any sexual conjunction takes place in animals which stand fairly high in the scale of

organization. In all these instances reproduction takes place from female reproductive elements alone, never from male reproductive elements" (I. 89, 90).

Biology asserts the necessity of mothers for the propagation of life. Males never alone reproduce. The history of the church shows that although women have seldom been represented in the government of the church, they have faithfully rendered humble service to the church. Even in the days of the ascetic church fathers and in the height of monasticism women were useful in certain religious activities. The church cannot perpetuate its existence without the peculiar functions of womanhood.

2. "The maternal provisions for the successful growth of the offspring, which take the form of physiological adaptations, manifest themselves likewise in more or less elaborate instincts and as a feeling, an emotion which will develop into love" (I. 110). "Maternal instinct has purely physiological foundations and is ultimately dependent upon certain chemical conditions of given organs. The same is true of all feelings and sentiments" (I. 111). "The maternal sentiment is, then, very much more primitive, fundamental and stronger than the mating instinct, the love as we term it between the sexes. Maternal affection and not sexual attraction is the source of love" (I. 181). "The maternal instinct alone is primitively 'altruistic': every sentiment that has made social aggregation possible by checking self-regard owes its existence to that primal love" (III. 510).

Love, tenderness, altruism, every unselfish sentiment owes its existence to "the mothers." To be sure these noble feelings have been transmitted to sons and have been perpetuated and expressed by countless masculine activities, but primarily they belonged to woman's nature. Since these qualities of earnest solicitation and concern for others should characterize the life of the church, why does the church deprive itself of direct womanly influence on its boards of control and the groups which determine its policies?

3. "The mothers are the basis and bond of the primitive social group. Kinship

and descent are reckoned exclusively through women" (I. 250).

Anthropology shows the mothers to be the bond of fellowship in primitive society. They were the unifying elements of families and clans. Is this innate ability of sustaining fellowship which belongs peculiarly to women used as fully as it might be in developing the sense of family consciousness in church life?

As these maternal qualities may draw together various kinsfolk and strengthen family ties, so also do they have strong affinity for similar qualities in other mothers. The spontaneous sympathy between mothers of various nationalities suggests the possibility of an universal sympathy and understanding which might hasten the realization of world peace. So, too, if this primal capacity of women were allowed expression in the various denominational boards might we not realize more quickly an effective kinship among all the "children of God"?

4. "The characteristics of societies of a matriarchal type are by no means a simple inversion of the parts respectively played by the sexes in a patriarchal society. In the most primitive societies there is no domination of one sex over the other. The ultimate basis of the respective status of the sexes in advanced patriarchal societies is the fact that women not being economically productive are economically dependent, whereas the men exercise economic power both as producers and owners of private property" (I. 438). "In all earlier social phases economic power does not depend upon property but in the power to produce. The economic advantage of such power in primitive society is wholly in favor of women who are the chief producers. The primitive woman was independent because of her labor, which was voluntary on her part" (I. 436).

Women in a matriarchy did not dominate over men, but were economically independent because they were producers with men. The church need not fear the dominance of women if it invites them to share in the work of administration. When women are asked to co-operate in the plans for any undertaking they often volunteer to do more than the men would

have expected. The great missionary societies of the women have rendered volunteer service to a degree which has astonished the men. Also in small churches where, because of the scarcity of men, women are asked to serve on the official board their voluntary efforts largely maintain the church.

5. "The achievements of civilization have been brought about chiefly if not exclusively through the operation of man's rational faculty. Women are constitutionally deficient in the qualities that mark the masculine intellect. Feminine intelligence is concrete, not abstract; particularizing, not generalizing. Women are more precocious than men. The intellectual structure of the higher forms of culture and organizations which constitute civilization are masculine products and are marked by the qualities and characteristics of the masculine intellect. But that world of civilization is issued from another which was in many respects very different. Thought was less critical. The inheritance which primitive society handed down is profoundly irrational. With women were chiefly connected those mysterious magical powers that were accounted paramount in the control of life and destiny. The place of women in the social structure was marked by none of the subordination which the powers and achievements of masculine enterprise and activity assign them. The material conditions of culture were not the outcome of that masculine activity, but were mainly the achievement of women; they were not the products of organized industry and of male labor, but of home building and household avocations of women. Social organization itself—the associated group to which humanity owes its mere existence—was the expression of feminine functions. Those social sentiments, without which no aggregate of individuals can constitute a society, were the immediate derivatives of the feelings which bind the mother and her offspring and consisted originally of those, and those alone. Upon them the superstructure of humanity and the powers and possibilities of its development ultimately rest" (III. 509).

The Methodist Episcopal Church in its

present form is an outgrowth of a patriarchal state of society. It is a product of men's keen intelligence and splendid powers of organization. It has excluded women from its advisory boards, but in this very act has not the church deprived itself of that spiritual contribution which women are most capable of giving? Would not their social sentiments, their maternal attributes of tenderness, altruism and love be of real value in our "intellectualized boards and commercialized committees"? Would not women's faithfulness to duty, their conscientious acceptance of responsibility, be an incentive to more regular masculine attendance and active interest in certain trustee boards? Would not feminine intuition, that keenly sensitive acumen of many a cultured woman, be a worthwhile contribution to the groups who determine plans and policies?

In the concluding chapter of the third volume, Mr. Briffault emphasizes the need of co-operation between the sexes.

"The path toward a solution of the problems arising out of the relations of the sexes lies in the understanding of their causes and in mutual co-operation. Men have much of the patriarchal theory to unlearn. Women have to learn that all racial ideals that are worth while are ultimately identical with their own elemental instincts, and are the outcome of them. Men and women must view with sympathy, not with antagonism, one another's standpoint and the causes that have produced them. Thus may they co-operate in the eternal effort to follow ideals and face realities. The compromises that govern the relations between the sexes are those that condition all true human values. The masculine intellect has battled for its freedom from the dead hand of the irrational heritage bequeathed by a distant past. What is vital and redeeming in that heritage is the outcome of the primal love that created humanity, and upon its first foundation human life and human relations still ultimately stand. It is, as of old, the part of the Vestal Mothers to tend the Sacred Fires. Upon women falls the task not only of throwing off their own economic dependence, but of rescuing from the like thralldom the deepest realities of

which they were the first mothers. Women are the repositories of those values. Upon the rude foundations which they laid the restless energy of man has reared a mighty structure; but the loftier and more complex that structure, the greater the danger in which it stands of crushing the realities of existence" (III. 519).

Is that mighty structure the church in danger of crushing certain spiritual values? Would not a greater representation of women on governing boards help to conserve in the church those deepest realities of which "the mothers" were the progenitors? MARIE WELLES CLAPP.

Atlanta, Ga.

*A History of Modern Philosophy.* By HORATIO W. DRESSER. Pp. xii + 471. New York: Thomas Y. Crowell Company, 1928. Index. Price, \$3.

ONE can but marvel at the industry of Doctor Dresser. This is the fourth book of the same general type which he has published within the last few years. The other three were: *Ethics in Theory and Application*; *Psychology in Theory and Application*; and *A History of Ancient and Medieval Philosophy*. The present volume is like these others in being readable, judicious, and objective. The student who is fairly well read in philosophy will find nothing here which is not already familiar to him. The beginner, or the amateur who wants to learn without too much trouble what philosophy is all about, will find the book very useful as an introduction, although it will not help him much to form a critical judgment. Doctor Dresser quite successfully keeps his personal opinions out of the record, although in the "Conclusion" one is glad to find him arguing for the reality, permanence, and value of the "self." Perhaps this is as it should be. There are many who still contend that even a history of philosophy should be written with complete objectivity. The historian has no right to be a critic. Yet it remains that the most effective histories—whether of philosophy or of anything else—are the philosophies which are written from a definite point of

view, and which do not hesitate to offer criticism of the facts which are recorded.

But Doctor Dresser has accomplished well what he set out to do, namely, to tell "the story of philosophy" from Bacon to the present time. There is necessarily a lack of detail in the exposition, and some names, especially of contemporaries, are passed over almost in silence. W. E. Hocking, for example, whom many would consider one of the most significant American thinkers of the present day, is dismissed in four lines. Of course, Doctor Dresser would say that such names have not yet become "history" in the proper sense, and it may be that he is right—yet he gives a whole chapter to S. Alexander and his realism. But the more important names and movements are given a treatment full enough to make them intelligible. The chapters on Kant and Hegel, for example, will be a blessing to many a perplexed student. Other recent or contemporary thinkers of note besides S. Alexander who are considered at some length are Josiah Royce, in the United States, and Benedetto Croce, in Italy.

A useful feature of the book is the excellent bibliographies attached to every section. There is, after all, only one way to establish a real acquaintance with philosophy, and that is to read the men who have the philosophic temper and spirit. And here it is depth rather than breadth that counts. The fundamental philosophical problems are very few, and to know one of the problems and its typical solutions is to be in a fair way to know the others. The whole field of philosophy is open to the student who has some understanding of such representative systems as those of Plato and Aristotle in the ancient world and those of Locke, Berkeley, Hume, and Kant in the modern world. In fact, one of the most successful teachers of philosophy in Scotland a generation ago—Alexander Campbell Fraser—annotated Berkeley as a classroom textbook for his course precisely on the ground that to know Berkeley was to know what philosophy was for.

The book will hardly take the place of the substantial work of Fischer or Höffding, but one need have no hesitation in

recommending it as a useful and reliable survey of the field.

EDWIN LEWIS.

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*The Old Faith and the New Knowledge.*  
By JAMES H. SNOWDEN. New York:  
Harper and Brothers.

DOCTOR SNOWDEN's thesis is: All truth heads up in God. "It is a necessary principle and belief of our minds that there can be no real disharmony in the totality of truth." The apparent contradictions are due to our ignorance, and to our distorted or partial views of truth. It is of supreme importance that we accept the truth as it is unfolded to us and that we incorporate it into our working faith. In the introductory chapter we have a thorough-going discussion of the nature of truth and its inherent unity and infinitude. He says, "Truth is a state of mind in which our ideas correspond with their objects, our thought with things. Truth is right relations with the universe. Truth is harmony with God."

The terms fundamentalism and modernism are clarified; the fundamentalism that will not accept truth because it is new and the modernism that is willing to cast the old aside with every change of the wind are alike rebuked.

The discussion on religion and science and their relation to each other is sound and the conclusions reached will undoubtedly be accepted by all fair-minded readers.

The principles of modernism, that our knowledge of truth is a progressive thing, that every generation must receive the new truth revealed to it, must review the old faith in the light of it and must make a new statement of belief which eliminates the error discovered in former statements and embody the new truth discovered, are applied by the author to the whole of the history of religion. The Old Testament is taken first and it is shown how these principles are applied by Abraham, Moses and the prophets. Then he turns to the teachings of Christ and example after example is given where Christ interprets the teachings of Moses in the light of larger truth

and even in some instances flatly contradicts him. The study is carried through the New Testament and the whole passage of Christianity from a Jewish to a world religion is described as a modernizing process. The Gospel of Matthew, the Epistle to the Hebrews and the Letter to the Galatians are called modernistic documents.

The application of the same principles is made in the study of the progress of science, especially when the new truth contradicted what were supposed to be the teachings of the Bible. The flat earth had to be given up; the moving sun, rising and setting, six literal days of creation and evolution.

Scientists themselves have been reluctant in accepting new truth when it destroyed old hypotheses, but the theologians have been still more reluctant. However, all have been compelled eventually to accept the conclusions of truth except the few of closed minds. In conclusion, Doctor Snowden makes a strong plea for tolerance. There is plenty of room for sincere fundamentalists and modernists in the Church of God. There must be those who safeguard the old truth and there must be others who seek the newer revelations of truth by the spirit of God.

ROBERT BAGNELL.

Harrisburg, Pa.

*Nature and God.* By WILLIAM FULTON. Pp. xvi + 294. New York: Charles Scribner's Sons, 1928. Price, \$3.25.

THE ISSUE RAISED in this book is one of the most important of the issues that today confront thinking men. Stated briefly, it is whether the scientific description of nature properly leads on to a theistic interpretation, and in that interpretation finds its own completion. Many will say that there is nothing new about this—which is true enough. The greatest problems are rarely new in the sense of being problems that were never present to men's minds before. What we call changes in thought are in general merely changes in the setting of problems that are perennial. But it still remains that the setting does change, and an old problem in a new set-

ting calls either for a new solution or for evidence that the old solution is still valid for the various facts which have created the new setting. And no man will deny that in recent years a vast body of facts have been brought to light which demand a reconsideration of the idea of God.

Professor Fulton—who was recently called from the Chair of Systematic Theology in the University of Aberdeen to the Chair of Divinity in the University of Glasgow—possesses an ample equipment for the task he sets himself in this book. He has a fund of historical, philosophical, and scientific knowledge which reveals itself on every page he writes. The wealth of allusion to contemporary literature on the subject dealt with indicates that the author has not missed a single book of note. In fact, quotation is, if anything, overdone. It too frequently interrupts the course of the argument, which thereupon appears more like a mosaic than like a living unity. But for the student this has a corresponding compensation in introducing him to the significant books.

The first part of the book is largely historical. Professor Fulton traces the history of "natural theology," and the changes in it which were forced by the emergence of modern science. The discussion of the Deists and the design argument is particularly good. The lesson of this history is the necessity of recognizing what the author calls "a practical delimitation between the spheres of science and religion" (p. 89). He adopts the usual distinction between the description or explanation of nature—which is the function of science—and its interpretation—which is the function of theology and philosophy. Nature is presented as an order under three aspects—the common or public, the scientific, and the spiritual. "By the common or public order I mean the order which is revealed to us immediately in experience, even to relatively superficial observation; by the scientific order I mean the order which is revealed to expert analysis and synthesis; by the spiritual order I mean the order which is revealed to philosophic or religious insight" (p. 116). It is argued that each of these

orders answers to something in man and at the same time expresses something in man. Professor Fulton would show that there is "an order of nature rising above and dominating the empirical orders," that is, the common and scientific orders, and that this higher order "discovers itself, to those who acknowledge it, as the truly real order, making the empirical orders possible" (p. 129).

The method of accomplishing this aim is to show that the order of nature calls for the concept of purpose, and that the concept of purpose is untenable save as it is held to involve a Personal Intelligence and Will. The greater part of the book is devoted to the elucidation of this position. Professor Fulton sets forth at length what he considers to be the relation of the concept of purpose to the common, scientific, and spiritual orders of nature respectively. He follows Pringle-Pattison in emphasizing "the liberating influence of biology" (see *The Idea of God*, Lecture IV), and in this he can claim also the support of such men as J. S. Haldane, J. Arthur Thompson, and Hans Driesch. He is less certain of Lloyd Morgan and S. Alexander, on the ground that "with neither of these writers does the theory of emergent evolution lead to transcendence" (p. 216). At the same time he claims that it may yield an immanent teleology in the full philosophical sense, and he follows W. R. Matthews in asking whether immanence, here as elsewhere, does not imply transcendence, and whether transcendent teleology does not, in its turn, imply transcendent thought.

The conclusions to which the book comes are eminently satisfying. "The theistic universe not only remains under God's control, but is fundamentally ethical. . . . The world is the scene of the realization of the grand purpose or end of the kingdom of God. And, accordingly, we are asked to think hopefully of the world in its pursuit of this high quest and adventure" (pp. 282, 283). And again: "It is my belief that God is ever operative in the process of the world, sustaining, directing, controlling, constituting its order, raising it to ever higher levels, and, in the fulfillment of his eternal purpose, com-

municating himself to personal spirits capable of free spiritual response to his mind and will. Accordingly, the true image of God is not the pre-existent Creator of the deistic theology, nor the static timeless absolute of a cosmic pantheism, but the eternal Redeemer of the religious consciousness" (p. 287).

The student of theology may, without any hesitation, put this book on his library shelves along with the other recent significant discussions in theism—Sorley, Pringle-Pattison, Hobhouse, W. E. Hocking, J. E. Turner, J. Arthur Thomson, Lloyd Morgan, E. Alexander, R. Otto, Clement Webb, and A. N. Whitehead.

EDWIN LEWIS.

Drew College of Theology.

*Studies in Early Christianity.* Edited by SHIRLEY JACKSON CASE. New York: The Century Co. \$4.50.

THE scholar receives few material recognitions, so that the appreciation of his colleagues means a great deal to him. This volume worthily celebrates the work done by Professor Frank C. Porter and Professor Benjamin W. Bacon, as they are about retiring, after years of teaching and authorship at Yale University. Nowhere is the freedom of sacred learning better illustrated than in these essays. We see some of the processes of research whereby conclusions are reached. They are not all acceptable, but both methods and results testify to the serious purpose of modern scholarship, to get a better comprehension of those men of the first century, who belonged to a quite exceptional order.

The new standpoint endeavors to interpret the Christian message in terms of history rather than to read history in the light of that message. The historical method has not always guarded against the fallacy that the ideas of one age have the same significance in a later age. Its chief defect is that in emphasizing genetic relations "it leaves out of sight the profounder origins of religious ideas and beliefs." Professor E. F. Scott's essay on this subject is exceedingly refreshing.

The weakness of the historical method is seen in some of these essays. Take for

instance the two on Messianism. Doctor Torrey is closer to the facts of history than Doctor Case, who shows the same lack of insight as in his lopsided presentation, *Jesus, a New Biography*. In his book *The Gospel Before the Gospels*, Doctor Easton discussed the new critical method of dealing with the gospel material in its fluid state before it was worked into our Gospels. This method is illustrated in an essay by him and another by Doctor Carré on the Gospel of Mark.

The preliminary ministry of John the Baptist was of the utmost importance, and this is appreciated in two essays. There are four on various phases of the religious and social teaching of Jesus; three on the Pauline conceptions of forgiveness, freedom and experience; one on economic and social conditions of Asia Minor, which visualizes the situation of the early Christians and throws light on certain of our difficulties.

This volume is welcome not only on account of its contribution to New Testament learning, but also because the authors belong to Germany, Scotland and the United States, and give proof of the realization of what Zimmermann describes as "international intellectual co-operation."

OSCAR L. JOSEPH.

*Lausanne, The Will to Understand.* By EDMUND DAVISON SOPER, Dean of the School of Religion in Duke University. Pp. 156. Garden City: Doubleday, Doran and Co. \$1.50.

DEAN SOPER is one of the few men who attended the Conference at Lausanne and came away with a clear head. For the most part, the men who attended it grew either cynical or sentimental. They saw it either as a great stride toward Christian Unity, or else looked upon it as an unmitigated evil. But Dean Soper was able to appraise it at its true value, and says of it that if it was an attempt to bring the churches together into some form of physical unity, it was a miserable failure; but if it was merely a conference wherein the different groups might present their views, in an attempt to understand one another, then it was a tremendous success.

That, he believes, was the true purpose of the Conference. He recognizes the fact that it is at present neither possible nor desirable that the various denominations form a single church with single creed. He feels that the churches should learn to understand one another, to respect the views of those with whom they differ, and, through a spirit of profound good sense and good will, learn to co-operate in a common cause. That is a large contract, but if the few representatives of the younger generation who attended the Conference were truly representative, there is hope that this thing will be done.

Dean Soper feels that at Lausanne the members of the Conference did learn the true attitude of practically every denominational body, and of practically every important group within these bodies. They learned that the true differences between churches did not center in the gospel, but in their conceptions of the church, the ministry, and the right to administer the sacraments. There was full and immediate concurrence in the statement as to the gospel, but with other reports things did not run so smoothly, and some of them were never adopted.

The Official Report of the Conference proved rather heavy reading, and the Continuation Committee, through Bishop Brent, requested Dean Soper to write a more "human" book, giving it an American interpretation. Consequently this is in a sense an Official Report of the Conference, presented in a popular form. Dean Soper has chosen to lift the curtain here and there, and to show the reader the personalities that made the Conference, and their personal reactions to it, rather than to spend his strength over reports and statistics. He has done his work admirably. He has pictured the various leaders with fairness and accuracy, and has succeeded in getting behind the scenes and opening up to the American reader the undercurrents that determined the course that the Conference should take.

To him the great purpose of the Conference was "The Will to Understand." He feels that the delegates went there with more or less vague conceptions, or misconceptions, of what others thought. They

came away fully informed on the points of unity and the points of difference; and with an intelligent view of the problem that the churches must face. The Conference accomplished nothing in the direction of bringing the churches together into one body. But it accomplished miracles in ushering in an era of good will and mutual understanding between churches. We at least know where the other man stands, and what he is thinking about. We have the ground cleared for the day when some genius will open a way that will bring the churches together. Until we could discover the true cause of disunion a successful remedy was impossible. The great contribution of Lausanne was the uncovering of the real differences between the great branches of the Christian Church. Now we understand these differences. Henceforth movements toward Church Unity may be intelligent. They will at least have a sense of direction.

Is there any hope that the churches will ever unite? Dean Soper thinks that there is. He does not hope for any immediate union of all churches into one organization, but he does look for a greater degree of co-operation between churches, a merging of denominational bodies, and a concentration of effort centered in the larger interests of the kingdom of God.

Readers will do well to study the last chapters first. It will save them from a possible warped impression of what Dean Soper's real attitude is, and prevent any belief that he is another of those who are trying to justify their presence at the Conference or are blind to the fact that so far as Christian Unity is concerned, it is more remote to-day than it *seemed* before the Conference. Then we didn't know. Now we do; and we have made the discovery that "the only kind of unity which will not run into the same bog in which the church in the past found herself is a unity in diversity, diversity in organization and expression as well as in interpretation."

The book is unusually well written. One can actually enjoy himself as he studies these sidelights on the Conference; and feel that, although he may not be fully

familiar with all the details of these great meetings, he has at least caught their meaning, for he has felt their pulse.

JOSEPH M. BLESSING.

High Bridge, N. J.

*The Graphic Bible.* By LEWIS BROWN.  
New York: The Macmillan Company.  
\$2.50.

THE Holy Scriptures are the only form of what are called sacred writings in which both geography and history are closely wedded to the Divine revelation. Yet probably to most of its readers it is not viewed very differently from the Vedas and the Koran. The realm in which the Book of God was not only written but experienced in place and time is too often a No-Man's Land even to many Christians.

At last a man of real literary and artistic genius has constructed a series of animated charts and maps in which the entire literature of the Bible from Genesis to Revelation comes in vivid portrayal before the eyes. It is a marvelous panorama of the whole biblical world. The more than hundred "animated maps" are accompanied by running narratives almost as lucid as the artistic charts.

While this brilliant pictorial representation of a geographical history is quite dramatic, it is more than romance; it practically reveals the reality of the Scriptural records. Read the Bible with these pictorial charts before you, and you will behold its genuine reality. These are not mere modern maps, however, they are far more vital, for they follow the technique of the ancient cartographers, who made a map more than a dead sketch but a living actuality.

The written text of this volume aids in demonstrating the unity of all the books of the Bible as a coherent epic. Certainly belief in the Bible will be greatly strengthened by this immense help to its understanding. Of course Mr. Brown is not debating the historical truth of all he simply narrates. He is not acting either as an apologete or a critic. But he has honestly and accurately followed the recorded historic revelation. And wisely he

has consulted such great atlases as those of George Adam Smith and J. G. Bartholomew. *The Graphic Bible*, so far as this reviewer can judge by his examination, is remarkably free from errors. If any exist, they are of little consequence.

Those who have not been in agreement with Lewis Brown's work on comparative religions, *The Believing World*, will certainly honor him for his absolute fidelity to the Bible itself in this set of living charts and his lucid statements as to their meaning. He has become a pathfinder for all of us, even those who claim thorough Scriptural scholarship. We can now follow such patriarchs as Abraham, such prophets as Amos and Hosea, such apostles as Peter and Paul, and they become far more enthralling than the contemporary stories of adventure. Brown is far more vivid and real in these charts than Hendrik W. Van Loon, whose gift in picturing historic events has been somewhat followed in this book. The Christian Scriptures (the New Testament) and the Jewish Scriptures (the Old Testament) are given almost precisely the same proportion of space as they possess in the Bible itself.

Modern scholarship has made the Bible much more vital to many of us, but here is a treatise not following either the lower or higher criticism, but simply making it an almost photographic portraiture of the entire sacred book, exactly following its narrative as canonically recorded. The Bible becomes luminously graphic.

This is the primal animated atlas of the Holy Scriptures. While some time in the future some one may follow this guidance in another of even greater worth, at present this is an absolute necessity for all schools and Bible students, as a clear tableau making it real to all of us who cannot make our visit to Palestine.

*Saint Paul and Paganism.* By THOMAS WILSON, B.D. New York: Charles Scribner's Sons. \$3.75.

It is quite proper to interpret the mystery cults of the first century in the light of Christian beliefs, but it is to reason in a circle when some assert that these beliefs were derived from the mysteries. The

teaching of Saint Paul was doubtless influenced by his pagan environment, but there were other factors, and not the least of these was his dynamic experience of Jesus Christ as Saviour and Lord. It is difficult to draw the line between influence and contact. It is, therefore, unjustifiable to read into the writings of the apostle pagan ideas, when in reality similarities were due to the sympathetic adaptability of his versatile mind. Then again there was a fundamental difference between pagan rites and Christian sacraments. The genius of Christianity, moreover, was derived from the historic Person of Christ and not from a phantom of the imagination, as was Mithra.

Mr. Wilson has brought together a mass of information on this subject. The Jewish, pagan and Christian elements in Saint Paul's teaching are carefully analyzed. In his excess of enthusiasm for pagan literature, Mr. Wilson at times loses his sense of perspective. But even when certain of his conclusions are to be rejected because not borne out by the facts, they nevertheless throw light upon the background of the apostle's thought and his missionary methods. Indeed, the contrasts are more impressive than the resemblances. Characteristic words and phrases are better explained by the fact that an alert and vigorous mind used terms in common circulation, but gave them a content not found in their original context.

There is much sound exposition in the chapters on "The Mediator," "Saint Paul and the Mystic Way," "Religion, Morality, Salvation," "The Sacramental," "Death and the Afterwards." What is written about the Hermetic literature and the pagan guilds is particularly interesting. But Mr. Wilson goes too far in inferring that the symbolic representation of the death of Sandan in Tarsus prepared the apostle's mind "for the acceptance of faith in the Christ who died, rose again, and was exalted as the Risen Lord" (42). Nor is it correct that the apostle breathed the atmosphere of the Hermes cult and found in it conceptions similar to his own (114); nor that the initiation ceremonies affected the sacraments of Baptism and the Lord's Supper (172ff.).

Saint Paul's breadth of view gave him the most intelligent outlook of any of the Christian leaders. He finely illustrates the truth that he who would influence his age must be in vital and sympathetic touch with it. His most convincing apologetic is that real liberty is found only from the free life of the Holy Spirit. All this and much more to the point are found in the chapter on "Saint Paul and the Modern Mind." In spite of the above strictures, this is a very informing study.

OSCAR L. JOSEPH.

*The Book of Isaiah.* By GEORGE ADAM SMITH, Kt., D.D. New and Revised Edition. New York: Doubleday, Doran & Company. Two volumes. \$8.50 each.

IT is superfluous to eulogize a work which has been before the churches for nearly forty years. It was an extraordinary triumph for biblical scholarship when Doctor Smith applied his learning to the interpretation of the Hebrew prophets. His exceptional intuition of the Oriental mind united with a spirit of evangelical fervor and a deep insight into modern needs enabled him to bring out the profound spiritual and ethical truths in the Old Testament, from the standpoint of the study and the pulpit. These two volumes, which also showed the author's unusual gift of exquisite literary expression, gave a modern setting to the social passion, patriotic fervor, religious devotion of some of God's spokesmen of the ancient world.

It was, however, inevitable, that a scholar of Principal Sir George Adam Smith's high standing should seek an opportunity to revise a work which he had produced when a little over thirty years of age. It is an evidence of the thoroughness with which the work was done that he should now find so little to alter, especially with regard to the exposition and application of the permanent elements in the teaching of the Hebrew prophets. And yet the revision has been most carefully done. The many notes and the introductory sections embody the results of recent years of biblical research.

The translations are a decided improvement. For instance, "Who measured the waters in the hollow of his hand?" is better than "Who bath measured in his hollow hand the waters?" (40. 12.) "He shall not flicker nor be crushed till he set on the earth the Law," is more accurate than, "He shall not flag nor break till he set in the earth judgment" (42. 4). Then again a large number of passages are translated. What appeared as prose in the first edition is now translated as poetry. Doctor Smith furthermore retains the metrical irregularities in the Hebrew text since he considers it uncritical to impose modern metrical standards upon ancient poets.

The expositions could hardly have been improved, but even here there are many alterations and omissions that are worth while. He has eliminated "whatever our life has grown away from" and introduced a few illustrations from the Great War, which enforce the arguments and emphasize their application.

It is not possible to make a detailed comparison between the two editions. But after examining both carefully, I am convinced that the revision is most acceptable. Students and preachers who are keen on having the best helps will certainly welcome this new edition.

*The Humanity of God.* By JOHN WRIGHT BUCKHAM, D.D. New York: Harper & Brothers. \$2.

THE chapter from this book on "The Fulfillment of the Faiths," printed elsewhere in the present issue, aptly illustrates Professor Buckham's argument that personal theism, as symbolized in Divine Fatherhood, gives the best philosophy of the universe. It offers a practical working principle which sweetens, strengthens and harmonizes life as nothing else does. The name Father, moreover, best describes the character of God, since religion is pre-eminently a human-divine experience, and it retains its vitality only in the realm of human affections and obligations, hopes and fears. This truth of Fatherhood was revealed by Jesus, as a Fatherhood of love, "not merely benevolent and kind, but sorrowing, searching, sacrificial."

This marked Christian conception of God

from the standpoint of religion, has its philosophical counterpart in the conception of Perfect Personality. Personality is not to be understood in the superficial sense which thinks of God as an enlarged sentimentalized man. Such a view is inadequate because of the limitations and defects of human personality. We also need to consider not simply its characteristics but the whole personality at its highest in Jesus Christ. So regarded God's personality is not a fixed fate but a life of free activity. It is best apprehended in that mystical experience of inner fellowship with the Eternal which conserves the two-fold truths of the divine transcendence and immanence. It also solves the problem of reality on the basis of rationality.

This new emphasis on experience certainly does not repudiate reason nor does it evade those perplexing issues which have distressed the mind and heart of man in these disillusioning times. The mystery and complexity of human life and of the cosmos are too great for complete intellectual solution. But the most satisfactory answer, at once illuminating and pragmatic, is given in the Evangel of Jesus, concerning the God of redemption and sanctification, whom we gratefully call, "Our Father who art in heaven."

Doctor Buckham's interpretation of the Divine Fatherhood makes helpful adjustments with current theological, philosophical and scientific thought; meets the obstacles due to the problems of suffering, death, history and providence; and shows that the last and most effective word was given by Jesus.

OSCAR L. JOSEPH.

*Aspects of Scottish Church History.* By DONALD MACLEAN. Pp. 174. Edinburgh: T. & T. Clark (Scribners). \$2.

*A History of the Church in Scotland, 1843-1874.* By J. R. FLEMING. Pp. 276. Edinburgh: T. & T. Clark (Scribners). \$3.50.

WHEN a Scotchman looks at his Church and writes, the rest of the Christian world may well stop and read. Here are two books on Scottish Christianity, one a marching narrative of the progress of the Church in Scotland from pre-Reformation

times to the present, the other a careful study of one of the most crucial periods in her life.

Dr. Donald Maclean, Professor of Church History in Free Church College, Edinburgh, gave the substance of his book, *Aspects of Scottish Church History*, as a series of lectures on the Calvin Foundation in the Free University of Amsterdam in March of 1927.

He begins with a spirited sketch of the Reformation in Scotland that recaptures some of the intensity of feeling of that period. He views the seventeenth century as a time of contending ideals, the one, the Stewart belief that the King's will was the source of all law, the other, "the unshakable conviction that the Bible alone was the source of all authority in the region of creeds and polity," and that it alone could dictate to the consciences of the people. He pictures the stern struggle and the final compromise which helped to write "the tragic story of the Church in the following century."

Professor Maclean would lay at the door of Moderatism the divisions that came with the eighteenth century. A rationalistic spirit was abroad, an infidelity that vitiated the faith of the Church. But the evangelical party refused to compromise with rationalism, and so came strife, heresy trials, and finally, with the growth in power of the Moderates, the struggle over Patronage. The end of the century saw the waning of Moderatism, while the next fifty years saw evangelicals standing firm till "the inevitable emergence of the Free Church in 1843 'gave' an impressive display of loyalty to the Calvinistic doctrine and polity."

He etches in fine sharp lines the religious life of Scotland in the nineteenth century and after. He sees evils, the decay of family life, intemperance, love of gambling, love of pleasure, yet sees "a longing for reality, a craving for certainty" in religion. Social life is ridden with class-war, sectionalism and materialistic ideals, yet "most of the leaders of Socialism in Scotland are professing Christians and some of them are highly honored Christian workers." He bemoans the breakdown of the Calvinistic Sabbath, the

materialistic trends in education, and the elimination from week-day religious instruction of the definite Calvinistic doctrines of God, sin and atonement.

His final chapter is on the theological outlook. Here speaks the staunch conservative ready to do battle to the last for the rigid Calvinism of a past generation. He notes the evil influence of Hegelianism and Ritschianism, and especially "the deleterious effects, as undermining the authority of the Scriptures, the basis of all true Christian theology, of the critical approach to the Bible" (p. 146). Because of this, theologies are incoherent and contradictory. Yet there is much inarticulate piety which is attached to historical evangelicalism, and scholars, Dutch, Scottish and American, "are leaders in a revival of orthodoxy that is world wide in extent." True Calvinists the world over are coming closer together, he holds, and the solidarity of Calvinistic orthodoxy will increasingly be recognized as a Christian force.

There is fire beneath this book. One can feel it and see it flash. Methodists may well pardon his capturing the term "evangelicalism" to denominate rigid Scottish Calvinism when they see his zeal for the cause of Christ. His little book is commended to every Methodist pastor, and especially to those who are convinced that the future of the kingdom of God is implicit in the idea *Methodismus über alles*.

Dr. J. R. Fleming, who is General Secretary of the Presbyterian Alliance, has given in *The Church in Scotland, 1843-1874*, a careful, passionless study of the period in Scottish Church history when feeling ran high and history writing was merely polemics, giving more heat than light.

The author tries to orient the life of the Church in the civilization of the time, and gives at each stage a brief survey of the general political, social and economic conditions in Scotland and their effect on the Church.

He gives careful and fair account of the Disruption, then carries the history of the Church through the period of reconstruction, to the reorganization of the

mother church, and the establishing of the Free Church on a firm basis. Then comes the record of a decade of mental and spiritual awakening and broadening. But the spirit of sectarianism inherent in Protestantism was still rampant. In spite of the recognition of the overchurching in some sections, and the lack of churches in others, "a general distribution of resources was considered inconsistent with loyalty to principle. Sentimental and sectarian causes perpetuated the existence of separate congregations even within the same denomination." But, he holds, zeal and fidelity to truth in the main "transcended the unholy spirit of competition."

Doctor Fleming traces the movement of theology toward new positions, with less heat and more sympathy for the new than has Professor Maclean. He pays tribute to the pathfinders, McLeod Campbell, A. B. Davidson and others. The breadth and inclusiveness of his vision are shown by his notice of a series of novels "which must be taken into account as among the most potent solvents of Ultra-Calvinism."

The last chapter deals with movements toward church unity and freedom of thought. In this period come the removal by law of patronage in the church, the strife over innovations in worship, controversy over the Sabbath, the increasing boldness of theological speculation, all of which are adequately treated.

Each chapter has at its close a bibliography of sources for the history of the period under discussion, and the whole work is fairly well documented, judicious in tone and without very obvious bias.

Both of these books, supplemented by works such as the *Autobiography and Memoir of Thomas Guthrie*, may be read as studies in the relations of church and state. It is heartening and informing for American ministers, upon whom the yoke of state supervision rests ever so lightly, and who, no doubt, often feel that their congregations take their Christian obligations none too seriously, to read back into a period when the maintenance of religious freedom and the fidelity to Christian obligation were counted worthy of stern struggle and real sacrifice. H. J. SMITH.

Drew University, Madison, N. J.

*American Foreign Policies.* By JAMES WILFORD GARNER. New York: Thomas Y. Crowell and Company.

THIS well-documented indictment of the post-war foreign policies of the United States consists of a series of lectures delivered under the James Stokes Lectureship on Politics of New York University. It is a good omen to see such plain speaking in a university lectureship. Professor Garner has opinions and he does not hide them under a bushel of academic detachment.

After devoting two chapters to preliminary historical background the author considers the present issues of American diplomacy under four heads, Imperialism and Dollar Diplomacy, the Monroe Doctrine, Arbitration and Judicial Settlement, and the League of Nations. He opposes Imperialism and Dollar Diplomacy.

As one who has lived and traveled in Latin America I was greatly interested in his description of American Imperialism in action in this hemisphere. It needs to be stressed, as Professor Garner does that our policy is steadily increasing the fear and suspicion with which we are regarded south of the Rio Grande. If President Monroe were alive to-day he would not recognize the doctrine which to-day passes as his child. From being a defense measure it has been transformed into an excuse for interfering in the internal affairs of Latin American states.

As for the author's contention that the Monroe Doctrine should be dropped the question is complicated by the fact that in joining the League of Nations the Latin American countries gave a tacit recognition of the legal status of the doctrine which they had not given before. For the League of Nations Covenant says, "that nothing in this covenant shall be interpreted as affecting the validity of regional understandings like the Monroe Doctrine." But obviously there should be a public distinction between the attitude we take toward the weaker Central American and Insular republics and the more stable and powerful states like Argentina, Brazil and Chile.

In criticizing our government for being

an earnest advocate of the settlement of disputes by arbitration but unwilling to submit our own to judicial settlement he cites the fact that in our difficulty with Mexico in 1914 about the salute to the American flag, we declined when Huerta offered to accept decision by The Hague. With reference to the League of Nations one may wish with Professor Garner to see the United States a member and yet at the same time be skeptical about such an act being *ipso facto* an entry into a new international millennium. The League has not been able to deal with British Imperialism in China, to stop French Imperialism in North Africa or the Near East. An informed and aroused public opinion like that manifested in the criticism of the Department of State in dealing with Mexico before the appointment of Mr. Morrow remains the dynamic factor.

It seems to be that in his pungent criticism of the Senate about the League Professor Garner fails to give weight to the element of moral protest on the part of certain "isolationists" against the iniquities of the Treaty of Versailles, the wartime and post-war suppression of free speech which was implicit in their opposition. Senator Borah is a case in point. The question of whether we were right in entering the war is not discussed. And in view of the present prominence of the "outlawry of war" program and its possibilities as the next step in the crusade against war, that question deserves more consideration than Professor Garner gives it in dismissing it as a "fanciful scheme."

It is a book which holds the attention from beginning to end. It merits a wide reading. The binding, paper and printing are excellent.

JULIAN SMITH DUNCAN.  
New York City.

*The War Debts: An American View.* By PHILIP DEXTER and JOHN HUNTER LEDGWICH. New York: Macmillan Company.

THIS little book is an earnest and labored effort to show that the European criticism of us on the debt question is unjust and that the debts are genuine debts. They

confess that our manners have not been above criticism, but that that does not lessen the justice of the debts. After establishing the legality of the debts (they scarcely touch the moral side) they go on to prove that it might be much better for us economically and politically if the debts were cancelled.

The writers overlook the fact, to which Roosevelt called attention, that the guarantee of the neutrality of Belgium was renewed by the Hague Conference and that we were a party to it. When Germany invaded Belgium we simply ignored our responsibility in the matter. We went on capturing the world trade and getting rich while Britain and France were sending their sons to the front.

What the authors say about the economic and moral effect of the European nations paying the debt is perfectly true, but they do not carry it far enough. High-minded Americans are deeply concerned about America's responsibility for the salvation and civilization of the world. We cannot be very helpful to these nations in a moral and spiritual way or even in a political way while they are paying huge sums of money to us annually for a war which they feel, and—as many of us feel—justly, was our war from the beginning as truly as theirs.

The war debts is a serious question and is not easily answered, but such discussions as this will be helpful.

ROBERT BAGNELL.

Harrisburg, Pa.

*Learning and Leadership.* By ALFRED ZIMMERN. New York: Oxford University Press. \$2.

THE subtitle of this very important volume is "A Study of the Needs and Possibilities of International Intellectual Cooperation." No one is better qualified to write on this subject than Professor Zimmern, who is in charge of the Geneva School of International Studies. This brief volume is a masterly treatise showing a thorough knowledge of world conditions, and uniting lofty idealism with a keen sense of realities. "Civilization is the control of environment by man," but we are learning to understand that "merely

environmental progress is only skin deep." Science has helped us towards a greater mastery of the laws of nature, but it has virtually ignored our spiritual interests. Peace has hitherto been maintained by exhaustion, poverty and fear. The supremest need then is to cultivate an attitude of mind which manifests an understanding of the larger world. Such an attitude depends upon an ingrained and inalienable patriotism which appreciates one's own traditions and privileges, without which there cannot be effective international co-operation.

The section on "The Seven Stages of Public Education" fascinatingly and searchingly traces the direction in which co-operation is practicable. Much of the collaboration up to date has not carried far because "the doers and the routineers" were in control, and they showed scant hospitality to the thinkers. The better way is now increasingly commanding itself. It is a collaboration between the thinkers and doers, between expert knowledge and public interest. This course is by no means easy, for the thinkers are exclusive and the doers are impatient. The prospect is, however, more encouraging to-day, and a new association is being formed. "It is a partnership between science and Common Sense, between special knowledge and general experience, between life seen steadily from a single angle and life seen as a whole by the eye of the ubiquitous multitude."

This quotation is taken from Professor Zimmern's address on "The Prospects of Democracy," published in the *Journal of the Royal Institute of International Affairs* for May, 1928. A careful study of this pregnant discussion and his profoundly practical volume on *Learning and Leadership*, as well as Masaryk's *The Making of a State*, noticed in the issue for March, 1928, should be undertaken by preachers, teachers, political leaders and every other citizen, interested in bringing about the era of good sense and good will. This refers not only to harmony between nations, but also to the question of co-operation between churches, which needs to be considered in a far deeper way than prevails at present.

*Ballads and Sea Songs from Nova Scotia.*

Collected by W. Roy MACKENZIE. Pp. xxvi + 421. Cambridge, Mass.: Harvard University Press.

FOLK SONGS and ballads are a real treasure both for the thoughtful and the amused mind, and Mr. Mackenzie has made an admirable collection of a multitude of Old Country ballads as they are varied in form, both in Canada and the United States. Besides these, here are scores of local poems on accidents and murders which are quite thrilling. To read in varied versions such ancient folk lore is delightful. Ballads are not high poetry, but sometimes a lofty lyric touch is reached in them. Read these lines:

"Oh, angry sea, give up thy dead,  
Oh, rocky reefs, sink low."

Perhaps there has been no finer development of lovely and tradition ballads than these forms used by the Nova Scotia Singers. As this editor says, "This is due mainly to the affectionate persistence of our singers in cherishing the ballads which they and their forefathers brought to this shore from the British Isles!"

At the end of the volume there are given forty popular tunes used in singing these folk songs. These are quite lovely melodies. We wish the editor had collected many more of them, and he himself regrets that he gave less attention to the music than to the poetry.

Those who are interested in this primitive type of literature will be charmed to read this book in connection with Percy's *Ancient Relics of English Poetry*, published one hundred and fifty years ago.

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BOOKS IN BRIEF

*The Complete Sayings of Jesus*, assembled and arranged in sequence by ARTHUR HINDE. (D. H. Pierpont & Company, Williamsburg, Mass. Prices, 60 cents to \$2.10.) Here is the editor's description of this book: "A glowing short story, the King James Version of Christ's own words divested of the context; narratives retained to establish itinerary or place the

time or occasion, or question the reply to which is the Master's own answer; or otherwise to facilitate interpretation and without interpolations." This certainly is the most commendable treatment of this theme. No sayings of our Lord are omitted, and just sufficient notation is introduced to give historic interest and proper sequence to his recorded words. There is no better Gospel pocketbook.

*The Dream Hills of Happy Country.* By ETHEL and FRANK OWEN. (Abingdon, \$1.50.) A beautiful book with lovely pictures and charming stories for children. This Happy Country is indeed a place of rapture, of soft music and love songs, of fragrant flowers and little dreams. Surely childhood itself ought to be a happy country.

*The Bible in Graded Story.* Vol. IV. *The Silent Builder*, by CLARA BELL BAKER and EDNA DEAN BAKER. (Abingdon, \$2.) This compilation completes the series of Bible stories for pupils of the Junior period for use in the Week Day schools of religion, Church Vacation Day Schools, and home training. It deals with three patriarchs, three leaders, three kings, five prophets and three apostles.

*Building for To-Morrow.* By JEAN GERTRUDE HUTTON. (Abingdon, 75 cents.) This is a series of twenty-five lessons for children just approaching adolescence. The climax of its stories and studies is "something to do." There is also a Teacher's Manual at the same price.

*The Book of Famous Rulers.* By LYDIA HOYT HARMER. (Crowell, \$2.50.) This is a series of stories of some of the world's greatest heroic leaders from Cyrus to Napoleon, seventeen in all. It is a new and improved edition of a valuable treatise and is well illustrated from photographs and rare prints. Classed as Juvenile, it will interest adults.

*Castle Wonderful.* By JOHANNA SPYRI. (Crowell, \$1.50.) The author of "Heidi" here furnishes another good book for the young. A story of the lovely experiences of fascinating children.

*The Story of Steady and Sure.* By C. J. HAMILTON. (Crowell, \$1.50.) Those who know that famous *Black Beauty*, the story of a horse, will be glad to furnish young children with this tale, told in the first person by a horse himself. Interspersed with several black and white sketches.

*The Path to God.* By ALBION FELLOWS BACON. (Harpers, \$1.25.) Mrs. Bacon, the author of *Consolations*, has written an earnest and practical message as to the road of the religious life. It sees in revelation the Written Word and in those Living Epistles, the saintly souls around us, personal inspiration, the Way of Prayer, and above all, Christ the Way. She sees in God Master, Scientist, Law Giver, Master Artist, generous Provider, and many more attributes.

*Scotland Through American Eyes.* By ROBERT SCOTT. (Scribners, \$1.75.) An American who spent fifteen months touring in Scotland, where he was born, also read much Scotch literature and so can portray that land quite perfectly in its religious, industrial, co-educational, political and social life. Surely Scotland has played a great part in the cultivation of the international mind and the building of a world consciousness.

*The House of Happiness.* By BRUCE S. WRIGHT. (Cokesbury Press, \$1.50.) God is an Architect and Builder and through him life may become a happy residence for mankind. His love and laws will make it both good and glad. Doctor Wright pictures with brilliancy its open doors, its holy hearth, shining windows and stairs that lead to the Maker. These written messages each start with a Bible text. The writer himself is a genuine author-architect.

*April and Sally June.* By MARGARET PIPER CHALMERS. (Penn Publishing Co., \$2.) A romantic novel of April events. Sally June, daughter of a Spanish dancer, at last finds in a questionable acquaintance a real hero, whose fault came by his being a glorious fool. A harmless love story.

*More Essays on Religion.* By A. CLUT-

TON-BROCK. (Duttons, \$2.) Canon Streeter commends these articles, written by this author before he faced many religious difficulties in his later years. Lovely are such essays as "Crashaw's Christmas Poems," "Christina Rossetti," "Creative Religion," "The Problem of Martha," "Of Jonahs," and "Sheep without a Shepherd." They are light-hearted and full of hope, filled with the sense of spiritual reality.

*The Southern Cross.* By LELAND WELLINGTON BRIGNALL. (Christopher Publishing House, \$2.) A child of the north has always wanted to reach the land of the Southern Cross. She failed but did reach a life of spiritual loveliness. It is an allegory of a soul and a good Methodist novel.

*Teaching Intermediates in the Church School.* By ALMA STANLEY SHERMAN. (Methodist Book Concern, \$1.) A pedagogic treatise with most useful methods. Among its aims are "A Reasonable Faith" and "Promoting Social Co-operation." Most useful for teachers and also for parents.

*The Fiery Crags.* By F. W. BOREHAM. (Abingdon, \$1.75.) "The glare of Daylight represents the Realm of Illusion, whilst the glow of Sunset represents the Realm of Reality." So the Spirit of the Sunset told Boreham as he looked from the splintered summit of one of the Seven Sister hills, and so he wrote these twenty-four essays containing a Harvest of Light, a Splash of Gold and a Canticle of Sunshine. This last of his brilliant books is both rich and spiritual as were the former score of volumes.

*Jesus; Seven Questions.* By J. WARSCHAUER. (Pilgrim Press, \$2.50.) In spite of his radicalism which cannot accept physical miracles, this very able modernist does hold that Christianity stands or falls, lives or dies, with the personality of Jesus Christ. He is able, even though a quite extreme gospel critic, to see the unique Divinity of our Lord, the Incarnation of God in him and the Atonement of God and man through him. More than many such extreme research writers he

can combine learning and reverence. It is well worth reading by those truly orthodox who have enough mental power to hold fast their own faith in the supernatural.

*The Scandal of the Cross.* By EDWIN MCNEILL POTEAT. (Harpers, \$2.) These studies in the death of Jesus, written by a very able Baptist minister, show that the cross, which has ever been to many minds a stumbling-block, is truly "the focal point of cosmic history when God wrought the crowning revelation of his holiness and his love." He sees in the sacrificial death of Christ more than a heroic martyrdom, the redemptive reconciliation of God and Man. To these excellent essays on the Atonement, the author adds two others, one on Tolstoy as to Religion Without Redemption, and another on Religion and Redemption. In spite of his many quotations from Forsythe, this is an original treatise.

*My Shepherd Life in Galilee.* By STEPHEN A. HABOUSH. (Harpers, \$1.) This shepherd boy, who was born in Galilee and herded sheep on its hills, now an American, here gives us an intimate view of his youthful days, and, better still, an interesting exegesis and exposition of the Twenty-third Psalm. There is very much charm in the fine writing of this world traveler.

*Child Psychology and Religious Education.* By DOROTHY F. WILSON. (Doubleday, Doran and Company, \$1.75.) This young woman, now an Assistant Minister at the famous Carr's Lane Church, Birmingham, England, wrote this as a thesis for a research degree, Mansfield College, Oxford. It specially studies the religion of childhood up to the age of twelve, as the basis for proper education. Emphasis is placed on training memory, morality, worship and life experiences. Canon Streeter highly commends it as the best thing of its size on this particular subject. Its excellent writing makes it interesting as well as instructive.

*Olavus Petri and the Ecclesiastical Transformation in London.* By CONRAD BERGENHOFF. (Macmillan, \$2.50.) In that

sixteenth century when Gustavus Adolphus made Sweden a great European power, one of its causes was the religious and cultural labor of Olavus Petri and others. In ten years a great ecclesiastical transformation was wrought. It was largely shaped by the polemical, liturgical, homiletical and historical works of Petri. He was both a prophet of the Swedish evangelical communion, and a constructive statesman in shaping the Swedish Reformation.

*Awakening Sermons.* By J. WILBUR CHAPMAN. (Revell, \$1.75.) Doctor Chapman, an eminent evangelist, died ten years ago. Many have longed to read his sermons. At last, Edgar W. Work, a successful evangelistic pastor, has compiled and edited fifteen of his revival sermons. These earnest appeals to arouse souls and bring them to decision are worth study by preachers and reading by everybody.

*The Speaker's Bible.* Acts II. Edited by JAMES HASTINGS. (Chicago: W. P. Blessing Co., \$3.50.) "The aim of the

Speaker's Bible is to preserve all that is worth preserving of the modern interpretations of the Bible." This statement, made by the editor, is fairly accurate if by interpretation is meant exposition rather than exegesis. It is a condensed compilation of the ablest sermons on each text or paragraph, with much new material written by such able expositors as J. H. Morrison and others. Probably there is nothing better in this volume than the portrayals of the personality of Paul.

*Edmund Rich: Archbishop and Saint.* By M. R. NEWBOLT. (Macmillan.) Edmund, of Abingdon, who became the Archbishop of Canterbury, was himself a saintly soul, contemporary with Saint Francis of Assisi. An Oxford student, a lecturer in theology, a preacher of the crusade. Loyal to the Roman Church, as was Saint Francis, that Church was no more worthy of him than of the Italian prophet. The Papacy, which disliked both of them, was compelled by their genuine sanctity to canonize them after death. This is a charming bit of biography.

*A Memoir of Herbert Edward Ryle.* By MAURICE H. FITZGERALD. (Macmillan, \$5.) This is a well-proportioned biography of one who is better known as an Old Testament scholar. In days of misapprehension, he did much to conciliate opposing factions by his constructive interpretations of the services of biblical criticism. His Christian common sense and balanced judgment were a great asset in his work as teacher and lecturer, and in his administrative tasks as bishop of Exeter and Winchester, and later dean of Westminster Abbey. These chapters happily avoid details of ecclesiastical controversy and introduce us to a Christian gentleman who gave full proof of his stewardship as a minister of Christ. His modesty was a token of his real greatness and ability, unlike men of mediocrity who are versed in the art of self-advertisement. Here was one who made use of his high positions with a sense of responsibility, and whose counsel was sought and followed by many.—O. L. J.

*Rhodes. A Life.* By J. G. McDONALD. (Robert M. McBride, \$5.) Many lives have been written of Cecil Rhodes the great Empire Builder, but this is a more intimate interpretation of his patriotic ambitions and how he achieved them. Like all pioneers he was misunderstood, and no doubt he committed mistakes. Who has not? But he continued true to his absorbing passion to be useful to his country. "In spite of hard knocks, bitter disappointments, and intense disillusion, Rhodes ever forged toward his ideal with grim and inflexible determination." It was a herculean feat to have accomplished all he did before his death at the age of forty-nine years. Such a life needs to be rehearsed for the benefit of the young generation, of whom Rhodes constantly thought, and for whose benefit he established the Rhodes scholarships at Oxford University.

*James B. Duke, Master Builder.* By JOHN WILBER JENKINS. (Doubleday, Doran, \$4.) The romance of American industry, education and philanthropy finds a most impressive illustration in the career

of James B. Duke. His life is written in a eulogistic strain. This style was justifiable since the portrait faithfully represents the character of a man who rose from humble beginnings to become one of the greatest financial magnates. His name will be associated for years to come with Duke University, which is destined to exercise a profound influence upon the religious education of the South. He also devoted a large part of his wealth to establish schools and colleges, to help country churches of several denominations, and to create endowments for the support of aged ministers, widows and orphans. Such a life was worth recording on a spacious canvas.

*The Nature of Religious Truth.* By A. D. LINDSEY. (Doubleday, Doran, \$2.) These sermons were preached by the Master in Balliol College Chapel. Their purpose was to exemplify and enforce the truth that "Our religious experience must be our own. In the significance that each man finds in the life and death of Jesus of Nazareth there will always be something individual and special for each—the word of God for him." In bringing religious perplexities to the test of action, we are brought at every turn face to face with Jesus Christ. What better commendation of sermons than this fact, whether they are preached to college students or to any others?

*Man, God and Immortality.* By SIR JAMES G. FRAZER. (Macmillan, \$3.) The many massive volumes by this industrious anthropologist contain a vast amount of information on the quaint and crude customs and beliefs of primitive peoples. Apart from this, the author had a way of letting himself go in spontaneous utterances, which eloquently expressed some of his convictions on the permanent factors which have regulated all life. These passages have enduring value because of their literary charm, lyric beauty and religious fervor. It was a happy thought to collect and arrange them topically under the heads: man, society, the supernatural, immortality. There is also a full index which helps to locate this encyclopedic material. Every student of religion should get a

copy of this book, which portrays the long march of humanity on the upward road from savagery to civilization.

*What Remains of the Old Testament.* By HERMANN GUNKEL. (Macmillan, \$1.50.) The essay which gives the title to this book estimates the worth of the Old Testament. It is distinguished above all other literature by its almost illimitable wealth of artistic stimulation as seen in the poetical narratives, the prophetic outbursts and the lyric poetry; by its history, written with directness and depicting detail; by its varied gallery of personalities; and above all, as explaining the above, by the imperishable power of its religious and moral ideas. The essay on "The Religion of the Psalms" will quicken interest in that superb treasury of religious devotion; that on Jacob illustrates the worth of personality; two others deal with various aspects of the modern method of Bible study from the standpoint of literary history. Every preacher should read this volume and be stirred to make a greater use of the Old Testament in the pulpit.

*The Eternal Spirit in the Daily Round.* By FRANK CARLETON DOAN. (Harpers, \$2.) These meditations make for the fellowship of silence whereby the soul is recruited for the animated activities of modern living. Many spiritual failures are caused by loss of contact with the center of fruitful communion. These selections breathe the spirit of mystical devotion found in the great classics of religion. They are most helpful aids for the culture of the spiritual life.

*The Confessions of a Puzzled Parson.* By CHARLES FISKE. (Scribners, \$2.) Bishop Fiske is neither puzzled nor penitent, but speaks out boldly about some abuses which afflict organized religion. He takes a vigorous fling at paid uplifters and repeatedly insists that Christianity is something finer and more attractive than "the blatant and vulgar substitute for it which obsesses America at the present time." But he is lacking in good taste to attack the Eighteenth Amendment. Some of the chapters are reasonable and read-

able, such as "The Church's Loss of Prestige," "Saving Souls Through Church Suppers," "Creeds and Christian Unity," "The Glory of the Christian Faith." The problems of marriage, permanent and companionate, are also pointedly discussed. The book is written in a pungent style, with humor and commonsense and should set many thinking in the right direction.

*Attitudes Towards Other Faiths.* By DANIEL J. FLEMING. (Association Press, \$1.75.) Is it practicable for Christians and non-Christians to engage in spiritual fellowship, and to use anthologies of Christian and ethnic scriptures? The Christian knows that his religion is unique because of the exceptional personality of Jesus Christ. He need not necessarily surrender this conviction when he shows the hospitality of respect to other faiths. But is not tolerance in some circumstances synonymous with indifference or rather with religious dilettantism? The purpose of this discussion of some of the basic principles of religion is to diminish the competitive spirit which has caused many tragic disruptions. But there are serious

risks involved in fraternization, not the least of which is that Christianity will be regarded merely as one of many religions, instead of being accepted as the religion of redemption, which completes the imperfections and fulfills the aspirations of all seekers after God. It is to tread on thin ice when we go from the unworthy extreme of arrogance to the sentimental extreme of association without convictions.—O. L. J.

*The Prince and the Pig's Gate.* By ROBERT H. MORRIS. (Harpers, \$2.) Quite original story sermons which should hold the attention of the Junior congregation and give them some helpful thoughts.

*Child Life and Religious Growth.* By EDNA M. BOXER. (Abingdon Press, \$1.50.) This primary course for the vacation church school considers the activities of work and play in a series of balanced lessons, which have regard for the growth of character, that leads to right religious and social relationships. The book is so well done that it could also be used with advantage at any other time of the year.

## A READING COURSE

*Essays on the Trinity and the Incarnation.* Edited by A. E. J. RAWLINSON, D.D. New York: Longmans, Green and Co. \$7.50.

THE approaching Advent season affords another opportunity to meditate upon the Gospel of the grace of God. Its many-sided meaning for our life, and the opulence of the divine provision for our multiplied needs, must be repeatedly set forth for the encouragement and guidance of each generation.

The church has always insisted on the obligation to think out its faith. Its thought has at times been crude, but it was the best possible under the circumstances. Later advances were due to the pioneer adventures of saints and thinkers.

We differ from them in conception and terminology since our approach is chiefly psychological and historical, while theirs was primarily metaphysical. Differences, however, do not indicate indifference, but appreciation of the fact that truth continues to yield still further discoveries to loyal and industrious souls.

Nothing is more damaging to Christianity than that complacent attitude which registers a determination to rely only on the findings of the past, as though the currents of Christian thought and experience have been banked up. Has finality been reached in grasping the whole gospel of the eternal goodness? Has the last word been spoken concerning this expansive truth? Has an embargo been placed upon further contributions for the enrichment

of the faith? Are we to be echoes of the past and not voices of the present? We certainly have an inescapable responsibility to express our own convictions in obedience to the Spirit of Light.

This obligation is the more emphasized as we consider the central teachings of Christianity. The Incarnation, the Atonement, the Trinity proclaim the deeds of God with perennial refreshment to all believers. Their realities are verified in experience, not of an individual, but of the church as a whole. The abstract thus becomes concrete and the great verities are substantially endorsed in the realms of thought and life. We need to understand how their values were appraised in former days that we might reinterpret them for our own day.

Such is the course followed in this composite volume of essays by seven Anglican scholars. They diverge in certain details, but they are unanimous in the assured conviction that Christianity has always involved a direct relationship between Christians and Christ, leading to the certainty that he is divine. Another conviction is that Christianity proounds a distinctive doctrine of God, to be expressed in terms of a Christian philosophy which discounts the hypothetical philosophies of materialistic behaviorism. Yet another conviction is that the church was wisely guided to formulate the primary doctrine of God in terms of Trinitarianism, to be definitely distinguished from Tritheism, which is unsound rationally and psychologically.

The Christian view of the world doubtless presents difficulties, and the processes of adjustment are not easy. But difficulties and even contradictions are found in every philosophy which has attempted to understand the nature and ground of Reality. Christianity is, however, unique since its philosophy of life is substantiated by the demonstration of experience. It is not left hanging in mid-air nor is it a web of intellectual fancies and speculative theories. It appeals to the fitness of things as they are and should be. It is guided by "Reason in her most exalted mood," and realizes that love is at the heart of the universe, receiving its fullest expression in the Incarnation of Jesus Christ.

Whether we follow the Platonic tradition of symbolical representation, the Pauline tradition of realistic demonstration, or the Johannine tradition of mystical experimentation, there is an underlying unity of purpose in apprehending the ultimate nature of Being. The popular idea of myth associates it with what is unhistorical and false; but if we think of it in the Platonic sense it is a form of picture thinking, characteristically Oriental and appealing to the rational imagination. Conceptual thinking is the Occidental method which appeals to rational abstraction. They are both acceptable and may even be united for a more adequate approach to the Mind and Heart at the center of the universe. When used in the full Christian sense they help us to appreciate "the unsearchable riches of Christ" and to promulgate the ineffable Truth of "Christ in us the hope of glory." (Cf., *Reality*, by B. H. Streeter, 52ff., 331.)

These two types of thinking—the pictorial and the conceptual—are illustrated in Brabant's essay on "God and Time." Its standpoint is that "the Time-process is real, but less real than the Eternal, dependent upon it, and, as it were, an offshoot of the Eternal, but to be reabsorbed into it as it arose out of it." Time is "the moving image of eternity," "the growth side of eternal fact, and yet with a certain freedom and contingency of its own, God letting his eternal decrees work themselves out through us" (360). "We cannot speak of God as Love without implying change in him; nor think of him as Creator if there is nothing new to him or in him; nor regard him as Redeemer if there is no real evil breaking out against his will and calling out his Love to remedy it" (344). These conceptions make clear the truths of God's self-limitation as seen in the Incarnation; and of God's self-impartation as emphasized in the doctrine of the Trinity, which reminds us that God is not a fixed fate, but that he is a life of free activity in perfect fellowship (353ff.).

Hebrew theism is presupposed in Christianity. The Old Testament magnifies the transcendence and the immanence of God.

He is not exclusively enthroned in majesty, but is also accessible in mercy, as evidenced in the intimacies of devotion enjoyed by Old Testament saints. The conviction of the living reality of God was attained by prophetic insight rather than by philosophical deduction (18). Note what is said about the lapse from this high position because of nationalistic particularism (20ff.).

The attitude of expectation was characteristic of the Old Testament. The essay on "The Christ" discusses the fact of fulfillment. It considers Christology from the standpoint of the self-consciousness of Jesus with special reference to his Messianic vocation. While eschatology is not to be eliminated, it did not bulk so large as in contemporary apocalyptic thought. Contrast the nature symbolism of paganism, which regarded death as defeat, with the basic fact of the sacrifice on the Cross which had its climax in the Resurrection (47ff.).

"Early Gentile Christianity and Its Hellenistic Background" is a very able survey of the mystery cults. Mr. Nock is right in taking issue with those scholars who rely upon imagination more than information for their far-fetched statements that Christianity appropriated its central ideas from the mysteries. The background of the Christian movement was Jewish and not pagan (54ff.). It was exclusive in making much of morality, which was not the case with Oriental religions, whose ethical standards were negligible. Compare the missionary objectives of Christianity with those of Judaism and paganism (77ff.). Such terms as *Kyrios*, *Soteris*, *Euangellion*, *Parousia*, *Epiphaneia*, *Logos* were in general circulation. But their Christian interpretation was influenced by the linguistic usage of the Septuagint and more decidedly by the vital experience of Christ as Saviour and Lord (84ff.). There are many other discriminations of real significance which are impressively set forth in this very striking contribution to an understanding of early Christianity.

The essay on "The Evolution of the Doctrine of the Trinity" helps us to appreciate how the church was providen-

tially led to the acceptance of the fullest Trinitarianism. The tendency toward "Binitarianism," the belief in the Godhead of two persons only, was prevalent in the early church. But it was overcome by the truth of Trinitarianism, which appealed both to the head and the heart, and was expressed not in the language of theory but of personal experience (168ff.). The gospel emphasizes (1) the *κύριος-δοῦλος* relationship between God and man, that God is *over* us as Creator, Lawgiver, Disposer of events; (2) the possibility of our communion with God through the risen Christ, that God is *for* us in giving us the motive and strength for the redeemed life; (3) the irresistible grace and prevenence of God in the living Spirit, that God is *in* us not for supersession, but transformation of our personality (226ff.). This threefold relationship conserves the unity, the humanity, the divinity of God. It touches every phase of our need and deepens our conviction of the mercy of God, the love of Christ, the fellowship of the Spirit.

The discussion of this high theme is continued in the essay on "The Later Development of the Doctrine of the Trinity." They both furnish a historical exposition demanding careful study. It is with certain misgivings that we read the forced meanings given by the earlier thinkers to some passages of Holy Writ. For instance, a proof text in support of the Logos doctrine was, "My heart hath poured forth a good word" (Psa. 45. 1). Their lack of serious interest in personality, their failure to do justice to our deepest experience of the divine, the evasive answers to some pressing questions might lead us to discount their contributions. But whatever their failures they conserved the profound doctrine of the Trinity (297ff.). It is worth recalling that "every new revival of Christianity has been a revival of adhesion to the fullest Trinitarianism" (182). How necessary then that it should be reinterpreted so as to give forcible expression to the richness of God and to the fullness of experience of all Christian saints. The possession of such an experience will qualify us to speak in terms of modern thought. It will also

enable us to overcome the prejudices of those who are slow to welcome adaptations, not because they object to new terms, but because those who use them do not sufficiently emphasize the unity of Christian experience. This idea deserves more earnest consideration from progressives.

Both Christianity and Neo-Platonism drew on a common store of Greek culture, but, as Mr. Brabant points out in the essay on "Augustine and Plotinus," there was a radical difference in their experience and outlook. "Augustine learned from Plotinus the spiritual nature and perfection of God, but from the Christian tradition a full sense of his personality and creative power. He learned from Plotinus the need for salvation, but from the Christian tradition the Way of Salvation for all through Christ" (322). What bearing does this fact have on the relation of the Christian to modern philosophy?

The glory of the Incarnation consists of the truth that the new and better way in Christ makes practicable the fullest realization of sonship for all. Its purpose was not only to reveal human possibilities, but to give redemption whereby these possibilities could be achieved. Indeed, the Incarnation cannot be understood apart from the Atonement. Well might Professor Hodgson say that the Incarnation, which has cosmic significance and which guarantees the universality of the Atonement, is "the central moment in the history of the world, and the key to the problem of creation" (393). It is, therefore, not surprising that every Christology is based upon some view of the relations between God and mankind. It is a suggestive thought that the study of Christology in its historical origin should begin with the worship of the primitive church. This is another way of stressing the standpoint of Christian experience (367). Whether we think of Christ in the light of manhood or of Godhead, it must be acknowledged that he initiated a wholly new order and revealed to us a higher stage of spiritual development. This is one reason why the church has resolutely clung to the beliefs in the Virgin Birth and the Empty Tomb (373). The creed of Chalcedon (A. D. 451) had the element of compromise

inevitable in every creed, but it registered a decided advance over that of Nicaea (A. D. 325) and summed up previous ecumenical declarations. To quote from my book, *The Historical Development of Christianity*: "Nicaea had declared against Arianism, which denied the Godhead of Christ; Constantinople (381) against Apollinarism, which denied the unity of deity and humanity in the one personality of Christ and regarded his humanity as incomplete; Ephesus (431) against Nestorianism, which contended that the divine and human natures of Christ were distinct, and that as man he was subject to the limitations of human conditions. These half-beliefs were condemned because they were justly regarded as lowering the supreme glory of Christ's Person."

In Jesus Christ there is found that harmony of finite and infinite, of temporal and eternal, of created and Creator. "In him there shines more of the unexplored and mysterious goodness of this universe, and in him there is more promise of that unimaginable blessedness that may sometime flood the world, than in any other. Through him we make better contacts with that which lifts the values of human life to the highest level." (Cf., *The Wrestle of Religion with Truth*, by H. N. Wierman, 127.) The last word on Christology, however, has not yet been spoken. Some modern statements are unsatisfactory not because they try to oversimplify the problem, but really evade the essential factors of the Godhead and manhood of Christ. We are thus left with the emptiness of Unitarianism which has dethroned Christ from the center and holds him up as a mild idealist. Such a conclusion is absurd for Evangelical Christianity. These essays bring us in line with the great Catholic tradition, and suggest the next steps that should be taken for a deeper experience of "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit."

#### SIDE READING

*The Case for Christianity.* By CLEMENT F. ROGERS. (Harpers, \$3.) Some time ago Professor Rogers, of King's College,

London, wrote a timely book, *Question Time in Hyde Park*, which contained his answers to pointed and provoking questions from his open-air audience. The present volume is a more comprehensive argument, which retains the popular note without sacrificing exact scholarship. The first part, on "Christian Life and Religion," takes up such subjects as the verdict of history, the trustworthiness of the Gospels, and the Person of Christ. The second part, on "Christian Theology and Philosophy," deals with the problems of creation, conscience, Christian theism. Among the appendices are two, on "The Uneducated Mind" and "The Mind of the Crowd," which are specially fine. There is no better book which meets the situation with keener reasoning ability and spiritual energy.

*The Christian Experience of the Holy Spirit.* By H. WHEELER ROBINSON. (Harpers, \$3.) President Robinson, of Regent Park's College, London, is one of the leading British theologians. This is a most satisfying book judged from the standpoint of historical theology, Christian philosophy and experimental religion. The author gives proof on every page that he has reckoned with science and art, life and

literature, history and philosophy in a comprehensive exposition of the activities of the Holy Spirit, in the church as well as in nature, history and human personality. Under the three general divisions, "The Approach Through Experience," "The Work of the Holy Spirit," "The Holy Spirit and the Godhead," every important phase is considered. The sections on the Incarnation and the Trinity are specially illuminating for our present study.

*The Gospel for Asia.* By KENNETH SAUNDERS. (Macmillan, \$2.50.) This comparative study of the Incarnation takes note of the best thought of Hinduism, Buddhism and Christianity. It is found in the Bhagavad Gita, which tells the story of Krishna; in the Lotus scripture, which centers on Sakyamuni; and in the Fourth Gospel, which contains the richest conception of Jesus Christ. Krishna and Sakyamuni are accepted as "companions of the Logos," in the sense that they constitute a *preparatio evangelica* for Christ, who is truly the Light of the world.

For further information about books in general, address *Reading Course*, care of the **Methodist Review**, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

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